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## THE SOUTHWESTERN.

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THE PENITENTIARY BELL.

BY E. C. D.

Lines written while listening to penitents in the hall of Baton Rouge, which rings every hour during the night.

At night when all is quiet and still, And happy soul are sleeping in slumber, A sound is borne on the quiet air, Like the toll of a bell in deep despair.

Do you hear it? It is the penitential bell, That tolls for sinners who are sleeping.

Alas! how well I know its meaning, For I have heard it in my own heart's ring.

That to my heart, oh, how it rings, Of lives wasted away in sinning.

Of the clock of doom that never ceases, Of man made in the image of his God.

O, bell of the soul, how thou dost ring, That ever my heart is so sadly ringing.

What whisper to me in tones of night, When loved ones are sleeping and dreaming, Is it the toll of some broken-hearted one, Who moans with tears his pillow?

Of a heart that has been broken, Of a heart that has been broken, Of a heart that has been broken, Of a heart that has been broken.

Editorial.

The New Orleans Democrat and its Allies.

The New Orleans Democrat has lately committed some very foolish acts, in which, among other things, it has had a good deal to say of the editor of the Southwestern.

The issues involved are important and we will take the whole case.

The Herald of Peace, a paper published in London, England, has lately had an article to prove that our late war and emancipation were both tremendous failures.

In theory it is that there should be no war and that physical force should never be used.

It seeks to support its position relative to our war and emancipation by trying to show that Southern society, especially the Negroes, are hopelessly drifting into anarchy or something similar.

The issue of this paper is greatly mischievous. To support its theory regarding the colored people he quotes detached bits of some reports of the Freedmen's Aid Society of the M. E. Church, and from Mrs. H. L. Constock, of the Society of Friends Charitable Agency to the Freedmen.

This is not the place to notice the errors the Herald of Peace has fallen into. It needs more light, and should know that while there are many things to be righted in our Southern society, there are also tremendous legal and moral agencies, which are working hard to right things.

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those who indulge in it are the most ignorant about which they write, and the most prejudiced against the persons of whom they speak. Great secular papers, like the New York World or Times, which have influence in defending the principles and policies of national parties, never indulge in it. They distinguish between men and their opinions, and while they may dissent from the latter, do not hurl foul epithets at the former. Papers which indulge in this unseemly practice seldom live upon their merits in a community, but depend upon the support of parties or cliques whose continued power will, it is thought, be insured by vilifying those outside of their own circle. The three special characteristics of this evil are ignorance, prejudice, and inconsistency.

In the above quotations the Democrat has fallen into this evil. Take the case of Judge Tourgee. What ever may be his opinions of current topics he stands unimpeached as to character, among the best men of all parties in the nation; and no man with a shadow of pretence to literary taste can fail to be charmed with the scholarly genius, which pervades his book. And the remarkable thing is that the Democrat, the same paper of which we speak, has said all this and more of Judge Tourgee. Speaking of his book, the "Fool's Errand," the Democrat said editorially May 16, 1880:

It is not pleasant, though it is necessary, to admit that the book whose title heads this article has been criticised in the South with a lack of perception, a prejudice, and a narrowness which do not usually distinguish our people in their comments upon stated events and current controversy. And, after all is said and done, we cannot but remember that Judge Tourgee is a man of high character, a man of high ability, a man of high standing in the South, and a man of high reputation in the North. We have our historians and our statesmen, and they are no bunglers in their work. We have our scholars and our writers, and they are no bunglers in their work. We have our men of letters and our men of letters, and they are no bunglers in their work. We have our men of letters and our men of letters, and they are no bunglers in their work.

Take also the case of the Freedmen's Aid Society. This denominated as a Radical Concern which has disseminated many injurious slanders best known to its pious and partisan members. This is said of a society managed by the Methodist Episcopal Church, which numbers among its members in the Southern States, and 12,000 of whom are in Louisiana. It spends nearly \$100,000 a year supporting its score of colleges and universities in the South. It has a university in this city. The reports of this work are spread broadcast, and only lately the Herald of Peace and other journals of this country told of its success in Georgia, lately in a public meeting in Atlanta, Ga., commended this Society and its work. Could ignorance be more manifest or prejudice more pronounced than in the statements that this society has been made? It is not the place to notice the errors the Herald of Peace has fallen into. It needs more light, and should know that while there are many things to be righted in our Southern society, there are also tremendous legal and moral agencies, which are working hard to right things.

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Not a few Southern journals have spoken plainly on the subject, while many others including the Democrat have continued to deny that there was any exodus of the colored people from the South. We hold our position by the unanimous vote of nearly four hundred representatives of the greatest Protestant Church in Christendom, who met in Cincinnati last May. We submit that in point of character and standing among people of color and standing, we have nothing to fear from anything the Democrat may say. But as said before, we only give prominence to this matter because we want our readers and the religious press throughout the country to understand the spirit of a large portion of the press in the South, which assumes to speak authoritatively for the Southern people.

The Democrat charges us with falsifying, because the Herald of Peace, from which it quoted, had said, that we wrote in our article on the Exodus, "by the Louisiana Code on the oath of any one, idle or vagrant persons may be compelled to work on public works, such as roads and river banks, for twelve months," and that as a result large numbers of people were kept in penal slavery. The next day Dec. 22, the Democrat headed its first editorial column with the paragraph: "Hartzell, the reverend, is one of those liars of whom any nation might be proud." On the 24th, we addressed a letter to the Democrat, mailing with it a copy of our exodus article. We marked the paragraph where we had given a resume of the vagrant laws, passed in Louisiana in 1865, and illustrating the spirit, marked toward the newly made freed people then, and where we had also stated that these laws had never gone into effect.

On Dec. 26th the Democrat published our letter, and said editorially: Accompanying Mr. Hartzell's letter was a pamphlet containing his article on "The Negro Exodus" to which we were referred as evidence that the author had been guilty of misrepresentation. On turning to that portion of the pamphlet which touches upon the vagrant acts, we find the following statement: "The Louisiana Code on the oath of any one, idle or vagrant persons may be compelled to work on public works, such as roads and river banks, for twelve months," and that as a result large numbers of people were kept in penal slavery. This is a statement of no effect. But he was also careful to state that the laws were never put into effect. The next day the Democrat published our letter, and said editorially: Accompanying Mr. Hartzell's letter was a pamphlet containing his article on "The Negro Exodus" to which we were referred as evidence that the author had been guilty of misrepresentation.

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100,000 colored people have left the Southern States since the exodus began three years ago. The New Orleans Times says they are now arriving in Kansas at the rate of from 300 to 500 a week. Great and good men are studying this phenomenal movement.

Not a few Southern journals have spoken plainly on the subject, while many others including the Democrat have continued to deny that there was any exodus of the colored people from the South. We hold our position by the unanimous vote of nearly four hundred representatives of the greatest Protestant Church in Christendom, who met in Cincinnati last May. We submit that in point of character and standing among people of color and standing, we have nothing to fear from anything the Democrat may say. But as said before, we only give prominence to this matter because we want our readers and the religious press throughout the country to understand the spirit of a large portion of the press in the South, which assumes to speak authoritatively for the Southern people.

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this devoted body of Christ's ministers who eclipse in their work the deeds that have immortalized the "fathers."

A young man, speaking of his work, said very quietly: "I had to live five months on corn bread and molasses in the morning and at night, and most of the time without dinner, and then sometimes walked four miles for a breakfast." Another, in the love feast on Sunday morning, spoke, with tearful eye and trembling lip, of how "the little ones" had suffered in his own household. Think of it, men riding in a lumber wagon sixty, seventy miles beyond the sound of a railroad whistle and as far beyond civilized life as the new camps and towns that are springing up like magic over the western half of this mighty territory. The difference between these men and "the fathers" lies in this, that they kept pace with emigrants on horse back while these must needs be with the rapidly extending railroads and the rush of the locomotive. But the same love for Christ and some comfort and inspires the heroes of this day as dwelt in the hearts of the heroes of a past generation. It is the day of infancy for our type of Methodism in Texas, but the infant is a stalwart now, and if the race of heroes shall be perpetuated, will soon grow to be a giant.

It would astonish many a northern man to hear men here talk of the revolution in popular opinion since the late election. Many of the northern politicians and political newspapers prophesied that a victory for Garfield would go far to extinguish the "Bourbon" sentiment of the South. The writer of this did not believe it then, but he believes it now. The prophetic phoebus more wisely than they knew. Bankers, merchants, lawyers, men that fought bravely in the rebel army, all talk alike. The son of an original rebel was fully satisfied, and declared that the southern people would be, when assured that Garfield's policy would be similar to that of Hayes. An ex-Confederate colonel and a Democrat said: "Well, sir, the people are hopeful, and the mass of them have concluded to drop the foolish pursuit of politics and attend to business." A banker, when told that all that the people of the north wanted was pure and adulterated freedom for every man, frankly said: "Well, that is fair and right, and we mean to have it so." Of course, exceptions may be found, although it has not been our fortune to meet them. The best and most intelligent portion of the people are already committed to the new order of things; and the north will come later on.

The North Texas Conference of the Methodist Episcopal Church South met in Dallas at the same time as did the Austin Conference of the Methodist Episcopal Church for all. Fraternal resolutions passed either body, and delegations visited each from the other, bearing the same. On Sunday afternoon Bishop Haven, the writer, and nearly all the members of the Austin Conference attended the services held by the other Conference in memory of Bishop Daggett, lately deceased. They were pleasantly greeted by Bishop Pierce, of the Church South, and Bishop Haven offered prayer and made a brief address. The occurrence created quite a sensation, and doubtless produced a good effect.

Not all Southerners feel sweet as yet, and perhaps there may be found occasionally one north of Mason and Dixon's line, who could pair off with them. Sidelong glances and looks more suggestive of vinegar than love were few, but they were there. The education of years cannot be expected to lose its force in an hour. Said a late candidate for a county judgeship: "I stumped my State against secession, but when it went into the war, I went, and fought too. But when I surrendered at Goldsboro, in North Carolina, I was like a man getting religion. I was reconstructed, I was, and I stay that." Yet, that was told within two blocks of a store where the proprietor, just before the election, refused to sell a frame for a picture of Garfield!

Hail to the coming day. The force of Christian love and a clearer and better knowledge of each other, the awakening of new industries, the incoming of northern men, will hasten it on. It is not only the prophet of the first hour in Texas who says, "We want people more than we want money," for

all classes are waking up to the same thought. It is better to live in peace than strife. The Mississippi flows "unwinded to the sea," why should not the hearts of the people flow together in a common sympathy?

The work of Bishop Haven pleases me in some respects, and surprises me in others. He was always clear in thought and genial in manner, but now is demonstrating the fact that, in case of need, he can be clear and inflexible in ruling and decision. Every sermon that he preaches is better than the last; more beautiful, more eloquent, more full of fervor. His visit to the Conference here will be long and gratefully remembered.

The experience gained by examination and participation with the work of the Church Extension Society increases and intensifies my admiration of its mission. If the people who subscribe to its funds could share the joy of these men of God, who, with but a little money to build a little church or help in the work, go out on their mission of love and sacrifice, they would send up devout thanksgiving for the privilege of sharing in so glorious a work.—C. T. Moss, in N. C. Advocate.

Dallas, Texas, Nov. 22, 1880.

## Central Alabama Conference.

This Conference met Dec. 9, in Montgomery, Bishop Foster presiding. W. H. Nelson, secretary. The following are the statistics: Probationers, 631; members, 6126; local preachers, 170; total membership, 6827. Deaths, 76; children baptized, 494, adults, 452; churches, 107, an increase of 19, value, \$37,217; parsonages, 5, worth \$641; raised for support of ministry, \$8800.38, almost one dollar a member; Sunday-schools, 105; officers and teachers, 434; scholars, 4,988; raised for missions, \$49.60; Church Extension, \$13.85; tracts, 4,175; S. Union, \$12.35, and for Freedmen's Aid \$14.20.

## APPOINTMENTS FOR 1881.

Huntsville District—O. R. Franklin, T. E. Huntsville and Jones, W. H. Nelson. Lincoln and Madison, G. Miller. Triana, W. McCauley. Pontotoc, D. McCauley. Courtland, to be supplied. Decatur and Macon, J. Matthews. Limestone, A. Shields. Clayville and Montgomery, A. Hightower. Wetumpka and Gadsden, N. Jones. Southboro and Bellefontaine, Frank Withers. Stevenson and Ross station, R. Watkins. Milledgeville, to be supplied. State Line, R. McKinley. Kirby and Town Creek, to be supplied. Macon District—A. S. Lakin, P. E. Marion, A. W. McKinley. Wetumpka and Gadsden, N. Jones. Newbern and Oak Grove, H. W. Connor. Valdosta, to be supplied. Gainesville, Wm. L. Leland. Clinton and Casper's, Mount, N. Snoddy. Dothan, D. L. Lakin. Shiloh, A. Nichols. Mobile and Fort River, J. Harper. Brewster, J. C. Lakin. Wetumpka and Gadsden, N. Jones. Choctawhatchee, E. Ellis. Macon District, J. Jackson. Tusculum, P. C. Lakin. Anniston District—E. B. McCauley, P. E. Asheville, William Coleman. Gadsden, to be supplied. Howells, X. Bonds, to be supplied. Conasauga, J. C. Lakin. Conasauga and Lamar, W. McFarland. Ashland and Oak Grove, S. D. Sanders. Chickasaw, J. C. Lakin. Birmingham, to be supplied. Ironville, James J. Costeveau. Blountville, E. Shook. Village Springs and Blount Springs, J. Kicks.

DANVILLE DISTRICT—O. Nelson, P. E. Bluffton and Opelika, W. F. Smith. LeFayette, to be supplied. Chambers, E. L. Lee. Dadeville and Ross, Spencer Ray. Ross and Tallapoosa, to be supplied. Alexander, J. Townsend. Socorro, D. R. Matthews. Wetumpka, to be supplied. Montgomery, Pleasant Hill and Locust Bluff, G. Ware. Fredonia, Pleasant and Pine Grove, G. McCalmer.

## A Rag Day.

The day upon which we meet with some terrible loss—a loss that we know will cast a shadow over the whole life is sure to be looked back upon as a sad day. Hundreds of years ago, Hungary, a brave little state, came to the bitter day when her independence died. It was on the fatal day of Mohacs, when Louis II. and his brave men fell before the Moslems. See him here, a fierce-looking warrior, in his heavy armor, mounted on his war-horse! Does he look like one to be conquered?

In all the sad histories of states and nations, there is hardly one that is more painful than that of Hungary. Her people loved liberty. Though ruled by a king, it was by no means an absolute rule that their king enjoyed. Before he could wear the crown, he was obliged to swear that he would respect the national laws and customs, and the people stood behind, watching to see that he did it. In the golden days of her freedom, Hungary used to hold great national councils to decide upon affairs of state. These were held

on the plain of Rakos, and were assemblies of great national importance. Prelates and priests, barons and magnates, hussars on their gay-decked horses, move among the common people. There is brilliant display, but there is much more than this. Deep down in the hearts of this people is a true love of liberty and human rights, and a scorn of all that is mean and ignominious. They gather on this plain to discuss great questions of government, of national honor and national life. Alas! that the plain of Rakos is now silent. When Louis II. went down in his shining armor, liberty ceased to be a living thing to the brave Magyars.

But they are not subdued, these freedom-loving people. Now and again the fire breaks out, and without doubt the day will yet dawn when the heart of Hungary shall rejoice. For it



1000 feet attempted to capture the fort, which was occupied by 400 soldiers. The advanced to within 200 yards of the fort, but were repulsed by shot and shell. Seven insurgents were killed and many

wounded. Paul Kruger held a council of war on the twenty-second instant, when it was decided to starve the garrison. Major Clark and 25 men surrendered after 48

hours fighting. It is proposed to send a commissioner from Cape Town to secure a compromise and reconciliation.

The clerk of the Methodist Min-

lators' Relief Association, Rev Joseph H. Mansfield, pastor of the Broadway Church, South Boston has paid the widow of Rev. Joseph De Larme, of the Geneva Confer-

ence, \$200. She says in her letter of acknowledgement: "Thanks is a feeble word to express my gratitude to the brethren of the Association for their great kindness in

Letter from Booneville.

BOONVILLE, La., Nov. 26, 1880.  
MR. EDITOR—Since the result of our late State election I have thought it advisable to write you. I have for some time past been afflicted with a severe cold, and have been unable to attend to my business. I have, however, been able to write you a few lines. I have been thinking of you very much, and have been wondering how you are getting on. I hope you are well and happy. I have been thinking of you very much, and have been wondering how you are getting on. I hope you are well and happy. I have been thinking of you very much, and have been wondering how you are getting on. I hope you are well and happy.

Robert Sims, Henry Sims, M  
Tennie Coffey, W. Pennington, J  
Ben Sims, John Wright, J  
Allen, T. McFaddin, Gustav Cr  
sisters Ellen Hood and Matilda All

At Austin, during annual conference, I collected \$50. Parties contributed as follows: Rev. H. S. \$5, Rev. G. Wilson \$2, Rev. G. Townsend and wife \$2, Rev.

Cooper \$2.15, Rev. A. Taylor \$1, E. W. H. Davis \$1, Rev. A. Lockhart \$1, Bro. L. Franklin and Jerry Plunkett men and sister Catherine Kneal \$1 each, Tommy Norman, son of R.

G. Norman and pastor of Simp  
Tabernacle, gave \$1.

J. W. ROBINSON,  
Financial Agent of West Texas C  
ference School.

**Dedication at Jeffersonville, Indiana.**

manner. To carry a "fund" for the purpose of building good school houses and to pay first class and competent teachers (white if possible). The present government will

Def. The present government will not favor the education of our people in a measure promising success, and until the Republicans have this State government it will not be done. This land to be in the hands of the people, and the people to be completed and well furnished, on the above day was duly given to the Lord and dedicated to service. Bishop Wiley came down from Cincinnati on Saturday

of good men who look to the steady increase of same, say each signer pays 25 cents or 50 cents a month or more just as he feels able, with the understanding that their fund is to be

used for the best interests of my people in educational and spiritual ways. After thorough schooling has been commenced it must be kept up without any interruption. Parents un-

able to pay can have their children schooled free, and it must be looked upon as a matter of compulsion for each child to come to school. Knowledge of common reading and writing

and arithmetic and a clear and convincing idea of the laws of God in a moral and Christian way, must be within reach of every child among our people before any signs of leniency

cy can be given. It is my opinion that the present young people cannot be changed, and to benefit and better them I favor frequent meetings, where our interests are dis-

cussed peaceably, and in a law abiding manner so, they will value their vote, not barter or trade it off. They must be told if possible every week, that honor and manhood, combined

with economical and judicious management, will eventually bring them wealth and the esteem of all other people. Then they will realize that they will be able to vote intelligently

uninfluenced by threats, or promises. Then and not until then will we again be represented and benefitted by good laws. Trusting you will insert this in your next as I shall begin

the organization of such a fund and also have frequent meetings in this section soon and would certainly like to hear from other sections. May be you can suggest a better method and

one that can be carried on easier.

**BAPTIST DREW.**  
Ex-Representative of Rapides Parish and a local preacher.

**The Financial Agent's Report**

At Belton Oct. 23-24. Lectured, presented the college claim and raised \$—. Parties contributed as follows: Sister Rachel Krige, \$5;

H. White, sisters Ellen Bean and Luinda Keys, \$1.50 each; Peter Embree, Eugenia Embree, Aggie Bean, Priscilla Kruga and Peggie Haynes, \$1 each. Total for the year,

Port Sullivan and Millam Grove Oct. 27. Collected \$5.70. Sister Eliza Clark gave \$2.30. Total for the year, \$5.75.

**Delivered and through Oct. 30-31.** The above was made by vehicle  
**Taken \$51.90. Parcel son-** **the insurance.** **D. Foulk**









BLOOD.  
 side of Iron, Quinine, Bark and the Phos-  
 phate for the Medical Profession, and recom-  
 mend it to the Public as the best and most  
 Effective and Cheapest Blood and  
 No. 219 Main Street, St. Louis.  
**TONIC**  
 CURED  
 THE LUNG DISEASES  
 THROAT DISEASES  
 BREATHING Troubles  
 DRIVES INTO the system curative  
 and healing medicine  
 that cures disease  
 CAN BE RELIEVED AND CURED  
 REMEDY.

[illegible]

10 Police are searching for a man who  
 11 was shot and killed in a fight with  
 12 a woman. The man was shot in the  
 13 back and died. The woman was shot  
 14 in the arm and is recovering. The  
 15 police are looking for the man who  
 16 shot the woman. The man was shot  
 17 in the back and died. The woman  
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 46 who shot the woman. The man was  
 47 shot in the back and died. The  
 48 woman was shot in the arm and is  
 49 recovering. The police are looking  
 50 for the man who shot the woman.

[illegible]

PHILLIPS



















WHOLE NUMBER 442

## THE SOUTHWESTERN

[illegible][illegible][illegible][illegible][illegible]

only enduring foundations upon which the church and nation can stand. The church will at either the altar and in many instances the pulpit, stand by the side of their colored brothers for the appropriate discharge of the duties that await them. The hope of the poor whites and of the colored people, as well as the enduring welfare of the South, are indissolubly connected with education and religion. The schoolhouse and the church edifice must go up side by side. The Christian teachers and the Christian preachers side by side must cultivate this untrodden field, and not till then shall the waste places and the altars in the South be restored, the people be civilized, and the nation saved. In accomplishing this work the Methodist Episcopal Church must be an important factor. She believes in equality of rights, equality of power, equality of honor, equality of burden of the government to all under the government, on her banners she declares equal rights to all men, equal justice to all men, equal power to all men, without regard to race or color. Nowhere is she more needed than here and in no place is she more inclined to stay.

The sunny church and the sunny South are to have a blissful future, a heavenly amalgamation.

L. P. CUSHMAN,  
CHURCH OF SOUTH METHODIST  
FOR THE SOUTHERN.

**The Man Out of Employment**

The following is from one who has experienced the truth of what he says. It may help to make some

more considerate who receives applications for work. *M. (sighs)*  
Daily he will visit the business portion of the city with the hope of meeting of some person who is in want of a clerk, salesman or book-keeper. As his qualifications inter-claim him, and casting upon these merchants whom he is personally acquainted with, and to whom he has been when he first found him self out of employment, and they will find that they were not in want of any more clerks or present, but to cast around upon them, and they could probably use him as a chance and every time he calls they will give him a job, by telling him that they are looking for a clerk, or some around him, and every time he calls he is answer to the main- and last thing of the traveling salesman who has his trade and who should always command his own price. "Well," the first question asked by the merchant, "Have you a trader? If you have they will pay me over the first year's salary, which was less than the first year's salary that he received in the business, and yet they will require him to guarantee a certain amount of business. And if the applicant for another position, has no trade in the mer- and that the merchant may want to be a salesman, to they will say that it is not too much to build up a trade and that they want men with such established. Now I do not see that it necessarily follows that a man should be a salesman, or a

[illegible]

Boston, G. W. Taylor, A. H. Hadden,  
 and John Thompson, Jr., of Bris-  
 ton. All other local preachers in  
 the district, whose names do not  
 appear in the above list, will know  
 that their licenses were not re-  
 newed. Every other local preacher  
 was left to his respective pastor.  
 The good people of Richmond  
 entertained the conference summa-  
 rily, and were only sorry that it  
 did not remain in session longer.  
 Our fourth quarterly conference  
 of Lunenburg circuit was also held  
 the past week, and notwithstanding  
 the bad weather we had the past  
 quarter, the opposition our Church  
 always meets because of the mis-  
 representations of our enemies, the  
 reports were good. Sunday was a  
 great day in our Zion at Rich-  
 mond. The "preaching" ever  
 preached in the morning on the  
 "Trinity," a sermon that will be  
 remembered by both preachers  
 and people. In the evening, Bro.  
 Henry, of Jacksonport, preached  
 from the words, "Woe it  
 who is born King of the Jews,"  
 and leading from the Hallelu-  
 dah that filled the air, and from the  
 stars that shined from the eyes  
 of the unconverted. It was evident  
 that the "action from above" had  
 fallen on the preacher, and that  
 many in the large audience had  
 bowed before King Immanuel, and  
 acknowledged him as their right-  
 ful sovereign; and that others  
 had seen the star of Bethlehem  
 and were inquiring the way.

**Our Work in Texas.**

Bishop B. C. Haven, in the New York Advocate, writes of the work in Texas. Among other things he says: "There is an immense field for religious enterprises. The Methodist Episcopal Church, South, has been to the front and gathered in multitudes, and has a large society of ministers. The Protestant Episcopal Church seems also to have made extensive efforts. In the Methodist Episcopal Church has accomplished a noble work among the colored people." Striking not too high at first, it gathered in many congregations, and now both ministers, and people are certainly advancing in morals, intelligence, industry, frugality, and piety. This is truly a missionary work and will be productive of great spiritual profit. No genuine Christian can fail to rejoice in it. The blessing of the Lord must follow these labors. A few noble colored white brethren are at work with them, and all together are most evidently meeting one of the greatest demands for Christian service about anywhere in the world. Unbiased observation and inspection demonstrate to me that a large proportion of the colored population here are far better off in every respect than the best of them could have done in slavery. The excellent Southwestern Advocate, under the charge of Dr. Hartwell, of New Orleans, circulates largely, and is do-

ing great good. Such men as G. W. Richardson, of the West Texas Conference, and his son, G. O. Richardson, now of the Texas Conference, and W. L. Molloy and F. C. Moore, of the same Conference, would be useful and successful anywhere, but they choose to devote themselves to the welfare of our colored brethren and friends. Rev. L. P. Duhamel, transferred from the New Hampshire Conference to Texas two years ago, has greatly benefited his large colored parish, embraced a part of Texas where the colored population is the densest, and where a few years ago slavery exhibited its worst character. His experience and ability will wonderfully fit him for usefulness in the Louisiana Conference, to which he has been transferred, and where he will probably find a more congenial and pleasant home for his efforts.

Our work among the white population of Louisiana has been spoken of. It is abundant in quality, too small in quantity. It is more admirable in content, in some farer towns; than in some towns, the people who need aid are prepared finally to welcome aid, and to be invited to join our churches. We have a very small attendance, whereas a vote of millions could be obtained. Perhaps we are not for the establishment of parishes, all appointments, we have a native ministry, or a ministry drawn from the population. We have into the hands of men of color. This want, we think, will soon call forth a supply.

**An Inquiry.**

Why is it that our ministers are disheartened because few conversions are taking place, notwithstanding they are faithful and earnest, and seem to do all that can be expected of them?

I know that some of the most eloquent and devoted pastors are so distressed because no additions to the church are being made. It seems to me that this is not the fault of the preachers, entirely, but perhaps more of the blame rests upon the membership.

We are hindered to some extent from the world, "to avoid the appearance of evil," to do all things for the glory of God. We are opposed to be regenerated, "to be new creatures," to find pleasure in the enjoyments that were not congenial when we "knew not God."—Do abhor that which was full of joy to us in our old nature.

Now, what are the facts in reference to our lives? Do we take a decided stand in opposition to those ways of the world, that we conscientiously know to be wrong, or do we yield to the pressure that is brought to bear upon us, and go with the current which is bearing multitudes to a second death, through the doors of the theatre, the opera, the ball-room, and the drinking saloon? If no, why not?

We are certainly not ashamed of our Savior and the Captain of our salvation. We do not commend any of the above institutions—they are not necessary either for man's salvation nor to promote God's

they do not tend to enlarge the Savior's kingdom, and for these reasons, if no other, they ought not to be countenanced, and certainly not attended by Christians.

That many professing Christians do visit these places, is well known; and when they do, they become absorbed in these things; their minds being filled with worldliness, there is no room for spirituality; and when the dispensation is over, there is no real warm-hearted devotion in their hearts. There has been a head-riding on the part of the Christian and such an example has been presented as to bring discredit upon the cause, and to lead the impatient to look with wonder and amazement upon such Christians.

**Never Too Late to Learn.**

Socrates, at an extreme old age, learned to play on musical instruments, to sustain a new strain of music.

Cato, at eighty years of age, learned the Greek language.

Plutarch, when between seventy and eighty, began the study of Latin.

Boetius was thirty-five years of age when he commenced his studies in light literature; yet he became one of the greatest masters of the Tuscan dialect. Dante and Plutarch being the other two.

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became

most learned antiquarian and lawyer, 1632 to 1692. 13402

Dr. Johnson applied himself to the Dutch language, but a few years before his death.

Dudovio — Mondaleco, at the great age of one hundred and fifteen, wrote the memoirs of his own times.

Ogilby, the translator of *Homer* and *Virgil*, was unacquainted with Latin and Greek till he was past fifty.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year.

Dryden, in his fifty-eighth year, commenced the translation of the *Iliad*, that most pleasing production.

We could go on and cite thousands of examples of men who commenced a new study, either for a livelihood or amusement, at an advanced age. But everyone familiar with the biography of *Dauphin* will conclude that individual cases enough to convince them that those but the sick and indolent will ever say, "of an old man to learn."

— "of an old man to learn."

To American Astronomers.

Learning that the Imperial Academy of Sciences of Vienna has withdrawn its offer of a gold medal valued at 800 for the discovery of comets, and being desirous that search for them should not be abandoned, hereby offers for every such discovery suitable to the conditions which follow, to be taken at this Vienna Observatory.

— and sign

expected to reappear during the coming year.

Condition 2.—The first discovery must be made in the United States or Canada.

Condition 3.—Immediate notification by telegraph must be made to Prof. Lewis Swift, of Rochester, Director of the Warner Observatory, and will name the name to be located in Europe, and will also send notification to astronomers in this country by special circular or associated astronomical dispatches.

Condition 4.—The telegram must be the time of discovery, the position, distance and daily rate of motion with sufficient exactness to enable at least one astronomer to find it.

Condition 5.—In the event of any dispute which may arise regarding priority of claim or non-conformity with the conditions named, the decision shall be referred to Professor Hall, of the Naval Observatory, Washington, D. C., and Prof. A. Young, of Princeton Observatory, and their decision shall be final.

The above offer, unless previously renewed, will expire January 1st, 1892.

H. H. WARNER,  
Rochester, N. Y., January 5, 1881.

**A Cruel Fashion.**

No lady could witness without horror the process of preparing for the feathered ornaments of woman's hats. If those who wear such ornaments know the tortures which these helpless little creatures are subjected, they would

from the very moment that they are taken into the Impression process, that all such birds are killed immediately when caught, and preserved in the ordinary way by taxidermists; but here is just where the mistake is made. The birds are taken alive, and, while living, their skin is skillfully stripped from their quivering, ghostly bodies, by this process it is claimed that the feathers retain their former luster upon the skin. Think of the exquisite plumaging bird, the blue bird, the cardinal bird, the oriole, and, among others, some of the most beautiful plumage, including, beneath the knife of the taxidermian operation; think of this, feathered, headed ladies, as you are admiring gas masks on the latest novelties in fashion by which our cities are armored. Hundreds of thousands of birds of the brightest plumage are literally flayed alive every year, and so long as our taxidermists will consent to wear such ornaments, just so long will this cruel business continue. The Baroness Burdett-Goutts has placed herself at the head of a movement in England designed to put an end to the brutal business, and it is to be hoped that she will meet with cordial encouragement and co-operation on this side of the Atlantic.—*New York Sun.*

and associations affect life. This, friends, should be inspiration and restraint. We are living not only for to-morrow, but for eternity, and eternity for us begins with our life on the earth.

Heaven is not a place fenced in by friends, good people seeking. Hell is not a place walked around to confine bad people. They are states of mind. The golden gate of heaven is kind words. The pearly streets, a sweet temper. The Jasper walls, God's impulses. The incense, a pure heart. The benediction, congenial associations. And hell is the opposite of these in a soul.

If we would be happy, nobler and more blessed, we must live daily with that purpose in view, eschewing all evil, seeking only that which is good. And if we would have heaven beyond, we must strive first heavenly-mindedness here. *St. John's Herald* said even so.

If the Federal government should desire, in accordance with President Hayes' hints on the subject, in his Canton (Ohio) speech, to establish a system of common schools in the South, either independent of or supplementary to the State systems already existing, it might seem a logical step to establish Normal schools here and there in that region, for the corner and sufficient preparation of teachers. The students attending such institutions would be young Southern people, not down-trodden and considered to be unworthy of the privilege of attending in any other place. This has

Southern people will be indignant at President Hayes's assertions that they need more schooling. If they could read the *Advertiser*, they would know that they need more light-houses, bridges, railroads and post-offices, they would readily accord with him.—*Western Advocate*.

**Wiley University.**

Wiley University, Marshall, Texas, has begun the publication of a little paper called *The Visitor*. Its object is to spread information about our educational work. Speakers of the new boarding hall *The Visitor* says:

"The new boarding house goes up very slowly. Bad weather has hindered us much. Delay in getting material put us back months. The forces seem against us. A few days of fair weather, however, will enable us to complete it. The building is not an expensive one, will be creditable to our cause; a great help in the work. It is 15 feet in width by 54 in length, 12 stories high, and will furnish accommodations for thirty students. V. Cox, one of the trustees and builder, has spared no pains to make the enterprise a success. A great deal of material has been purchased at reduced rates, and when finished we shall have a good building, and at very reasonable cost."

**A Parable.**

A certain man going up from childhood to manhood, fell among thieves, who stripped him of all his goods, and left him naked and wounded. He was passing through a forest, and

And by chance there came down a moderate drinker that way, and when he saw him, he looked on at the other side. And likewise a student of Temperance came where he was, and when he saw him, he looked on at the other side.

But a Temperance man, as he was journeying, came to where he was, and when he saw him he had compassion on him, and went to him and wept over him, and brought him with tears to repent and return. And he persuaded him to rest upon his own boast, flattered his arrogance, and brought him to his family, and they took care of him, and in the morning he spoke accordingly to him and offered up prayers for him, and departed.

Which of these was neighbor to him that fell among the great thorns?

**Pulpit Delivery.**

The preacher who despises the gift of eloquence will frequently contend with congregations that will despise his preaching. We cannot expect wholly to rely upon the illustration of the hour to render our doctrine and utterance appropriate and attractive in the pulpit. We must invite inspiration by working out and preparing for it, uttering an effective prayer of faith in intelligent preparation. If the preacher has anything to say, he ought to learn to say it in the style to do the most

to the largest number possible. The art of being natural in the pulpit, strange as it may appear, must be cultivated carefully and prayerfully. — *Holston Methodist.*

Sir George Campbell, who travelled in the Southern States, says, in speaking of the election in South Carolina: "It is in the lower districts where the Republicans are admitted to be in an immense majority, that the most Democratic injustice was obtained by the times' belief. I never heard a suggestion that these were designed for any other purpose than fraud. At one place of which I have personal knowledge the election managers simply kept out of the way, and had no poll. Hundreds of blanks who came to vote were told they must go elsewhere, when it was too late to do so. I have no hesitation in saying that, if these elections had taken place in England, these were irregularities which must have vitiated them a hundred times over."

The Kurds have been obliged to raise the siege of Ooroomah. It is a tribute to the Christian life and example of our missionaries that the leaders of these fierce mountain warriors sent word to them to raise the American flag over their dwellings so that they might be spared from this troops. He also furnished an escort to Mr. Wright, one of our missionaries, on his way to Tehran, the Persian capital. Christian missionaries made the name and flag of the United States to be respected even

World's Fair commission in New York and capital a share in the explosion of a bullet in the flouring mills, Detroit, Mich., three men and three horses shot, a young girl, political editor John F. Miller, Republican, elected U. S. Senator from Florida; Jas. G. Fair, Democrat, Nevada.

Bradlaugh was officially informed of a plot to assassinate him as he was home from the House commons.

The bill has been introduced by Mr. Maney, of Texas, to raise Ord. with the rank of major Gen. Sherman cordially loves it.

The House agricultural committee on the bill to make the agricultural department an independent department and its head a cabinet officer.

At the 12th, both branches of Tennessee Legislature met in convention and counted the votes for Governor as follows: Perkins, Republican, 103,064; Wright, State Credit Democrat, 83; Wilson, Low-tax Democrat, 57,183; Edwards, Greenbacker, 3450. Total votes 243,339. Presidential vote: Hancock, 191; Garfield, 107,677; Weaver, 1; Dow, 43.

A delegation of prominent colored men from Alabama called on Gen. Garfield. G. W. Braxton Talladega, and L. H. M. Perkins, of Courtland, addressed

General, setting forth the opinion of the colored people in the South, their lack of education, etc., asking that the coming administration do what it can to aid the education of the blacks. Gen. Garfield responded that the education of their children was the foremost duty of all the American people, thinking them that what could be done would not fail. He urged them to avoid raising the "color line" and not separate themselves as a race from the mass of citizens.

At a meeting of the Berlin Wahlverein, called for the purpose of condemning the anti-Jewish movement, 2500 persons were present. A resolution was adopted declaring protest and indignation that Berlin had been the scene of meetings and violent excesses which had, excelling the most disgraceful actions, to inspire members of different creeds with hatred and contempt towards one another, and were calculated to tarnish the reputation of the city and the honor of the German nation. The Wahlverein protested in their own name, and in the name of the citizens against interference with the equal equality of religious professions. Her Virochow moved the resolution. A vote of 1000 to 100.

Governor Murray, of Utah, received his certificate of election to George C. Cannon as delegate to Congress, and gave it to A. G. Campbell. He has not questioned the legality of the votes cast for

tion, or the fairness of the election, he has simply taken cognizance of two facts which the constitution brought out, and which are: first, that George Q. Cannon, being foreign born and never naturalized, is not a citizen; and second, that it is not possible for Cannon to cure his disability and become a citizen before the fourth day of March next. This being true, it was cast for him were thrown away, and A. G. Campbell being the citizen who received the highest number of votes, the Governor gave him the certificate.

The executive committee in charge of the unofficial ceremonies and parade incident to the inauguration of Gen. Jas. A. Garfield as president of the United States, on the fourth of March next, has extended invitations to all military organizations known to the adjutant-general of the several States, to which there has been a very favorable response from all parts of the Union. The committee now, through the press, extend a special invitation to all army and their associations throughout the Union to be present and participate in said parade, which they are already assured, will surpass anything of the kind in the history of our country. This invitation is extended to those resident in all parts of the Union, regardless of political affiliations. Attendance should be made with the least delay possible, giving the number of persons coming, prior to the 15th of October.







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# Southwestern Christian Advocate.

16—No. 4.

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## Southwestern

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## The New Battle of New Orleans.

Unless the educational and secular press of the State of Louisiana is greatly at fault, the condition of the public school system in that State is, just now, a cause of serious apprehension to every good citizen. The new constitution of the State has "so limited taxation on property as to compel the Legislature to reduce the State tax for public schools to one mill on the dollar (in lieu of the two mills formerly authorized); and the apportionment for each educable child to the insignificant amount of twenty cents per annum, or in New Orleans two cents per month or about eight cents per month for each pupil actually attending the city public schools." The teachers of New Orleans now receive no compensation whatever, "with little hope of compensation for many months to come, from either the State or city treasuries." The efforts of municipal economists to keep down taxation are filling the minds of the friends of public education with well-grounded apprehensions of the utter collapse of the system. In addition to the State tax, the constitution imposes a poll tax of one dollar per annum upon every male adult in the commonwealth for the benefit of common schools. But it seems there is great laxity in the collection of this tax, and even were it collected, the available State fund for distribution would be utterly inadequate to the support of an effective system of free schooling.

Edmund Burke says, "You cannot indict a whole people." There are reasons enough to explain, possibly to excuse, this position of the State of Louisiana towards its children. But there is, in this commonwealth, as everywhere, a body of people whom the country will hold responsible if the public school system is overthrown or paralyzed at this momentous juncture in the new life of the State. The friends of the public school in Louisiana, by thorough organization, incessant activity, and eternal vigilance, can awaken their State from its present educational torpor, shame municipal bodies into their duty, and battle the machinations of all classes of enemies of the free school. No body of people is now charged with a weightier responsibility than this spartan band which "holds the fort" of popular intelligence for the future. It may demand sacrifices of property, of personal ease, of political, social, or sectarian reputation in these people to do their full duty in behalf of the schools. Much to their credit be it said, they have shown a laudable ambition for the education of their children. The slaves were set free by the Union as a matter of necessity. They are now cast upon us as free men, a large mass of ignorance. My opinion is that the Government of the Union should assume the burden of aiding in the education of the people, and I think the most permanent fund, and the best fund, that could be appropriated for that purpose, would be the income from the sales of public lands. I would not confine the money to the education of the colored race, but apply it alike to the education of white and colored. As we have four millions of colored people among us, we, of course, have a great deal more illiteracy than there is in New England, and we would get more of the money. But I believe the enlightened people of New England, seeing the condition in which we are placed by the abolition of slavery and the results of the war, would generally acquiesce in a measure giving us this advantage until we have reached a period when the intelligence of the different sections is placed nearer upon an equal basis. I know this does not comport with the idea of the old regime of the South. The slavery system, while in existence, was incompatible with this view, but we are not now living under that system.

As we live in a new era and a new South, we must adopt new ideas, must wake to new energy, and must stand upon the broad platform of equal rights and equal justice to all. We must conform to the constitution and laws as they now exist, and see that every citizen, whatever may be his race, color or previous condition, has every legal right to which he is entitled.

"Disguise it as we may, the New England States, by their broad and liberal educational system, the splendid universities they have given to their universities, and their educational system have educated their people up to a point where they are now a great advantage to the South, and have placed them in a position to enter the new era of progress and peace."

The Chicago Times published a recent interview with Senator Brown, of Georgia in which that gentleman presents the following timely and valuable thoughts:

"There is a class of people in the South, whose fathers, a generation or two back, possessed either wealth or distinction. They or their descendants, were large slave-holders, and they were usually classed as the aristocracy of the South. They are sometimes termed by the common people 'the kid glove aristocracy.' Either fortunately or unfortunately, I never belonged to that class. I was born of humble parentage. I had to work my way in the world. I was brought up among the working class. I rose from the men of the people. They took me by the hand and sustained me because they believed I was one of them. The aristocracy to which I have referred never believed any one not born of wealthy parentage should participate in the affairs of government. That belongs, according to their idea, to the privileged class.

"I am for a free ballot and a fair count, and for the execution of the thirteenth, fourteenth, and fifteenth amendments in honest good faith. If I find Democrats cannot get patronage in our State, as the colored race constitutes a large majority of the Republican party of the State, I believe they would be entitled to be represented in the distribution of offices. Some of them are now qualified to fill certain positions in the gift of the party, from which they would seem to be entitled to something. Doubtless there are some white men in Georgia no more qualified for positions and no more honest than some of the better class of the colored race. We might as well make up our minds to meet the issue fairly. The reconstruction measures must be executed in good faith, and the legal rights of every citizen must be respected and protected, without regard to race, color, or previous condition of servitude.

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Phone.....	600 lbs.....	400	\$60.00

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Perfect to all others. Cures by absorption.  
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## Louisiana Conference.

The Louisiana Conference of the Southern Christian Advocate, held at Shreveport, January 10, 1881, was the first of the kind in the history of the denomination in this State. The attendance of the preachers was large. It was feared that many could not attend because of the late season of the year, but over thirty answered to roll call on the first day, and the brethren kept coming until on Saturday, thirty-five preachers were present. Several were appointed to work, and the appointments were left to be supplied. A more largely attended and enthusiastic session of this Conference has not been held.

The Conference heartily endorsed the administration of Bishop Foss, and his efforts to bring about a more united and efficient ministry in the South. He was warmly welcomed to the Conference, and his address was most interesting. He spoke of the work of the Southern Christian Advocate, and the need of a more united and efficient ministry in the South. He spoke of the work of the Southern Christian Advocate, and the need of a more united and efficient ministry in the South. He spoke of the work of the Southern Christian Advocate, and the need of a more united and efficient ministry in the South.

On the morning of the 10th, the Conference opened with a service of prayer and singing. The Rev. Dr. R. S. Rust, of the Freedmen's Aid Society, arrived Friday. He looks as fresh and hearty and vigorous, and is so full of enthusiasm, as we ever saw him. Years have whitened his head, but have not touched, except to improve, his heart and intellect. His reception by the Conference was most cordial and appreciative, and his address and sermon excellent.

Sabbath was a great day. In addition to the Bishop's sermon, already mentioned, Dr. Rust preached in the morning, and Dr. Rust preached at night in our St. Paul's church. In the afternoon, St. James church was dedicated. This church has been unused for several years, but during the past year, under Bro. Morant as pastor, it has been finished. A collection of about \$100 in cash was taken toward paying the debts of which about \$200 remained unpaid. The building is 40x60, and is well finished and furnished. St. Paul's church, under Pastor Abbott, where the Conference met, has, during the past year, been enlarged by adding fifteen feet to the length and four feet to the height of the sanctuary room.

Of the several very encouraging facts connected with this session of the Louisiana Conference, we mention two or three:

One encouraging fact, is the marked improvement in the intellectual tone of the preachers as a whole. All except a few of the members of this Conference are colored men. Several prominent gentlemen of Shreveport remarked to us that they had no idea such a body of colored men could be gathered from among the colored men of the State. Speaking of one of the debates, Bishop Foss said that half a dozen of the speeches, if reported verbatim, would do credit to the New-York Conference. The reports were well written; and on the Secretary's table in good time. Treasurer Priestley and Statistical Secretary Albert had their work done promptly, and the cash and figures agreed to a nickel. The sermons and addresses by members of the Conference at the universities, and in our own and other Church pulpits, were highly commended.

Another encouraging fact was seen in the strong and yet conservative manner in which the Conference laid hold of difficult questions. One of the greatest difficulties which every Conference has to deal with is, what to do with the man who loses their way. Many of these brethren have given years of good if not grand service to the Church, and as a rule, this class of men maintain good moral character; but the churches do not want them; and the work languishes wherever they go. Louisiana Conference has its share of these brethren. The Conference did two things: 1. It laid plans by which through its Preachers' Aid Society it will have a hand with which to support the old brethren who, because of their age and service to the Church, are entitled to aid. 2. Through a Committee on Conference Relations, it placed several other brethren on the superannuated list, with requests that they work. The Rubicon has been crossed, and hereafter men who are not amenable to the people in the Louisiana Conference, must either make themselves amenable or locate elsewhere.

Another most encouraging fact, is the marked increase of kindly and sympathetic sentiments toward our colored brethren in Louisiana among the white people. The growth and influence of our Church in Louisiana are coming to be more and more a matter of pride and glory to the white people. We are seeing kindly words and

kind actions toward the colored people, and the church debt has been paid, and his congregations have been good in numbers.

The Conference had a large number of visitors. Quite a number of the prominent citizens of Shreveport dropped in, and were introduced. Brother Sawyer, of the Church South, addressed the Conference, as did also Mr. Shepherd, Superintendent of Education for Caddo parish. Rev. W. L. Molloy, President Davis, and Professor Osterman, of the Texas Conference, were present two or three days. Rev. J. B. Ford, Sunday-School Agent for the South, was present during the session, and did valuable services in his special department. He addressed the Conference, held a Sunday-School Conversational Convention, and a Sunday-School Union Anniversary. It is hoped he can spend some time in the State during the coming year, holding Sunday-School Conventions.

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many weeks, in three different States. This involved an amount of labor that was overtaxing his strength, and this want of time and ability was the only reason why he did not preach on the Sabbath, and so he stated to the brethren who called upon him. Those who know him best need not be told that his heart is ever overflowing with kind and fraternal feelings to his brethren in the South, of all denominations, and especially to those of the Methodist family.

As for the white brethren in attendance upon this Conference, it is well known that they cherish only kind feelings to their brethren of the Southern Church. Any of them, no doubt, would have cheerfully preached for these brethren who called upon the Bishop if they had only been invited; but, as far as we know, none of the distinguished preachers present were invited to preach in the pulpits of the white congregations of Shreveport, and this was the only reason why the members or visitors at the Conference were not responsible.

## Louisiana Conference.

We continue the reports of the Louisiana Conference from the Shreveport Daily Standard:

THIRD DAY.

The opening religious exercises were conducted by the Revs. Pierre Landry and L. P. Oshman. The roll of the members was called, and a number who had not heretofore been present answered to their names and took their seats in the Conference.

Several brethren in open Conference expressed a desire to the Bishop, that if possible the Rev. Dr. Hartzell be retained in the presiding eldership during the coming year, by appointment to another district, his time as presiding elder for the New Orleans district having expired. The Bishop answered that Dr. Hartzell had, by letter addressed to him weeks ago and since personally requested to be relieved from the district work, that he might be enabled to give his undivided attention to the editorship of the SOUTHWESTERN CHRISTIAN ADVOCATE, to which the General Conference had elected him. He also stated that he had received requests from individual members of the Conference, and also a numerous signed petition, asking that Dr. Hartzell be retained in the presiding eldership for at least another year, and that he would carefully consider the matter in making the appointments.

On motion of Marcus Dale, the Bishop was authorized to appoint a committee of five to meet a similar committee of the Mississippi Conference, to consider the propriety of re-adjusting the boundaries between the Conferences.

A draft was ordered on the chartered fund for the sum of \$30, to aid in supporting worn-out preachers. A report was presented by the committee on Conference relations, recommending that several members of the Conference (whose names were given) be placed on the superannuated and superannuated lists, and the same was adopted.

The following were admitted into the Conference on trial: Morris Dyer, New Iberia; Alexander G. Ford, Franklin; Henry C. Armstrong, New Orleans; Henry J. Wright, Alexandria; Thomas McCarty, Cypressport; Hampton James, Baton Rouge; Charles Monroe, Mt. Carmel; Jesse Rogers and Sanders Wright, Baton Rouge; James H. Rylander, Gross Tete; Charles Crockett, Fort Jessup; and James W. Lewis, New Orleans.

The recommendation of Samuel Lewis, of the Sixth Street Church, New Orleans, was presented, but he was not received. The presiding elder was authorized to use him as a supply, if needed.

The following preamble and resolutions were adopted:

WHEREAS, The efficiency of our ministry depends largely upon the intelligence and scholarship of our preachers; and

Resolved, That we give notice that hereafter this Conference will not advance any undergraduates, until they at least possess the required books and have read them.

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Dr. A. R. Booth and J. Henry Shepherd, Reg. parish superintendent of education of this city, were introduced, and the latter was requested to address the Conference to-day.

FOURTH DAY.

The opening religious services were conducted by Revs. Samuel Armstrong and R. S. Rust.

The committee on Sunday-schools submitted a report, and after interesting remarks on the subject by Rev. Dr. Ford, the same was adopted.

The report of the committees on education, temperance, periodicals, tracts, church extension, Bible cause and Freedmen's Aid Society were submitted, read and adopted. These reports were all interesting and exhibited the various interests of the church to which they referred as generally in a healthy and prosperous condition. We regret that want of space prevents our publishing them in full.

The following were elected local deacons: Morris Dyer, New Iberia; J. H. Rylander, New Roads; A. J. Ford, Franklin; Charles Crockett, Fort Jessup; and J. W. Lewis, Thomson's Chapel.

The committee appointed to wait upon the Captain of the Yazoo Valley and make arrangements for the transportation of the members who would return to their homes by the river, reported that the steamer would leave this evening at five o'clock. Subsequently, by special request of the Conference Capt. Rea agreed for their accommodation, to delay the departure of the boat until to-morrow (Monday) morning at one o'clock, and the committee so reported to the Conference.

A resolution of thanks to Capt. G. W. Rea and the Red River Transportation Company were then adopted.

The Revs. Evans, Kershaw and Washington, who were absent, were continued on trial.

Rev. Mr. Simms, at his own request, was discontinued.

The Conference then proceeded to select the place at which the next annual session was to be held. Donaldsonville, Franklin, Alexandria, New Orleans, Union Chapel, Monroe and Washington were placed in nomination, and Franklin was chosen.

On motion of Dr. J. C. Hartzell, the presiding elders were constituted a committee to memorialize the Legislature of the State in regard to prohibitory legislation upon the subject of the liquor traffic.

On motion the managers of the Orphan's Home were directed to prepare a report setting forth the condition of that institution, for publication in the minutes.

A committee consisting of Revs. Gould, King and Williams, was appointed to take up a collection for the benefit of Rev. James Hayward.

J. Henry Shepherd, Reg., Superintendent of Education of Caddo parish, by invitation addressed the Conference upon the subject of education. His remarks were received with favor and a vote of thanks was tendered to him.

Prof. Osterman, of Wiley University, and Rev. R. S. Rust, were introduced.

The committee on memorials submitted appropriate tributes to the memories of the Revs. James M. Vance and George Washington.

Members of this Conference who had died during the past year, and after feeling remarks by various members the same were unanimously adopted.

## NIGHT SESSION.

The Conference assembled again at half-past seven o'clock, Bishop Foss in the chair.

The opening religious exercises were conducted by the Rev. R. S. Rust, D. D.

Ephraim Harrison, of Holmeville, was admitted on trial.

Rev. Dr. Rust, Corresponding Secretary of the Freedmen's Aid Society, addressed the Conference at some length in the interests of the same.

The presiding elders were instructed to take the proper steps to procure from the Legislature an act of incorporation of the Conference.

## FIFTH DAY.

Conference convened after the three o'clock public services in St. James Church.

The Bishop announced the transfer of W. C. Webb from the Virginia Conference.

The committee on complimentary resolutions through its chairman reported, and the report was adopted as follows:

which we trust may be in the near future.

Resolved, That the thanks of the Conference be tendered to the pastor and people of our church in this city for their generous and hospitable entertainment, and to the citizens of Shreveport, especially to the pastors and members of the Methodist Episcopal Church, South, for their kindly interest in our Conference, and its work manifested in many ways.

Resolved, That this Conference extend hearty thanks to the Red River Transportation Company through their agents, Capt. Alken, of New Orleans, and Capt. Scoll, of Shreveport, for reduced fares to and from Conference; also to the captains and officers of the boats for courtesies extended to the preachers while on the route.

Resolved, That we extend our thanks to the Daily Standard and Daily Times of this city for the correct and appreciative daily reports of the proceedings of the Conference, which have appeared in their columns.

The Bishop gave the Conference an interesting address, and announced the appointments as follows:

APPOINTMENTS.

SOUTHERN NEW ORLEANS DISTRICT.—L. P. Oshman, P. E.

New Orleans: Ames Church, Wm. C. Webb.

New Orleans: McCarty Square, to be supplied.

New Orleans: Clinton Street, R. L. Beal.

New Orleans: Camp Parquet and Fifth streets, Wm. Munroe.

New Orleans: First Street Church, Stephen Priestley.

New Orleans: Mt. Zion, P. King.

New Orleans: Sixth Street, supplied by S. J. Evans.

New Orleans: Simpson Church, J. Gould.

New Orleans: Oak Ridge, to be supplied.

Cypressport, Addison Moore.

Hamlin, E. Williams.

Houma, Edward Field.

Lower Caou, to be supplied.

Morgan City and Centerville, Ephraim Harrison.

Raceland, Henry C. Armstrong.

Terrebonne, O. Washington.

J. C. Hartzell, Editor SOUTHWESTERN CHRISTIAN ADVOCATE.

George R. Beiler, transferred to the Washington (Del.) Conference.

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New Orleans: Algiers and Asbury, T. Kennedy.

New Orleans: LaHarpe Street, Wm. Smith.

New Orleans: Poydras Street, A. B. Brown.

New Orleans: Thomson Chapel, Wm. Davis.

New Orleans: Union Chapel, A. E. P. Albert.

New Orleans: Wesley Chapel, S. D. Davis.

New Orleans: Woodlawn, A. Kennedy.

Baton Rouge, to be supplied.

Donaldsonville, Isaac Hayward.

Mandeville and Springfield, to be supplied.

Paul River, J. W. Lewis.

Shady Grove, J. McCarty.

St. John and St. Charles, Simon Evans.

Thibodaux, P. T. Oshman.

Wichita, E. H. Hayden.

LA TOBE DISTRICT.—Joseph C. Hartzell, P. E.

Alexandria and Pineville, S. E. H. Morant.

Bonnyville, Washington Broderick.

Holmesville and Marksville, R. Anderson.

Cheneyville, Alexander J. Ford.

Jeanerette, Willie Carr.

La Touche, Henry Green.

New Iberia and Thomson, M. Dyer.

Opeleune, Abraham Hillon.

St. Martinville, to be supplied.

St. Marks' Chapel and Spring Hill, H. J. Wright.

Washington and Wazir, Cortes Thompson.

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Gros Tete and Fairfield, T. Jackson.

Jackson, O. Kershaw.

Lake Providence, to be supplied.

Magnolia and Stony Point, Jesse Monroe.

Macdonald, J. H. Rylander.

Mt. Carmel, G. Leary.

Musson circuit, J. Wright.

Red River Landing and Union Chapel, W. E. Forest.

The Plains, Jesse Rogers.

West Feliciana, to be supplied.

West Baton Rouge, E. James.

SARASOTA DISTRICT.—Stephen Duncan, P. E.

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Conatata, P. Harvey.

Cumple, G. Washington.

Cross Lake and Fairfield, T. Jackson.

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Fort Jessup, Frank Walker.

Island and Rochelle, J. W. Wesley.

Leaville circuit, C. Crockett.

Mandeville, Jesse Thompson.

Monroe, Austin Jones.

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New Columbia, to be supplied.

Red Springs, John Sparks.

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Shreveport—St. Paul, J. F. Marshall; St. James, J. W. Hillon.

## A Missionary.

Miss Emily Beeken, of Oberlin, O., arrived on Tuesday last. She has been sent here by the Woman's Home Missionary Society, of Cincinnati, to engage in the missionary work in this city.

For a number of years Miss Beeken has been engaged in missionary work in Africa and also in this country. The following is an extract from a letter to the Brooklyn Daily Eagle, by a correspondent of that paper in Freetown, Africa.

Miss Emily Beeken, of Oberlin, Ohio, came to Africa as a missionary and teacher in 1870, under the auspices of the American Missionary Association, with headquarters then at 59 Beek street, New York. She came alone in a sailing vessel from Boston, and remained a little over two years, during which time she had twenty fevers—not severe attacks—but each one separate and distinct. Through all this she labored and wrought and did not become discouraged, but "fought it out on that line." She then, for the benefit of her health, returned home by way of England, and remained about three years and a half, when she came out again under the patronage of the Woman's Home Missionary Association of the United Brethren Church, of Dayton, Ohio, and is now on the third year of her second term.

She expects to return to the United States about the same time Grant leaves back the line, and to be succeeded by Miss Beeken, who is now in the line.

Resolved, That we extend to Bishop Foss our sincere thanks for his very efficient and impartial administration. His bearing among us has been that of a brother in the Lord as well as an official representative of our great church. We will extend to him a cordial welcome to the next session of the Conference.

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casted in various parts of the interior, and is now at Rotunk, on the Bomphe River, forty miles from the sea and seventy miles by land or water from Sierra Leone, and comes here about four times a year in a small boat of her own, with four natives to man the oars and mind the sails, and one who acts as captain—forty miles by river and thirty miles by sea. Her chief work now is to organize schools just as fast as she can find teachers (natives) and openings.

To make arrangements with chiefs and people often requires a good deal of patience and not a little diplomacy. She now has three stations under her own supervision and control, and a school established at each station, with native teachers who have been educated in Sierra Leone. She is monarch of all she surveys, so far as any white person is concerned, seventy miles in the interior.

The reader must understand that it is no small job to establish even one school in the interior of a heathen country where they talk and understand very little or no English. In the first place, the chiefs must be seen, bought and paid for (how civilized—just like some of the Brooklyn and New York politicians). The payment generally consists of so many pieces of cotton cloth. Then he gives you the children for a school. Then the various "headmen" (smaller politicians) have to be interviewed and presents given to them and their consent obtained. Now you have all the children given you for a school; but before any of them will come you must needs go round and see all the parents and persuade them to send their children. They have no particular objections to the children attending a school, but, not appreciating the importance of it, will make no effort unless specially and individually seen and their consent and promise secured. So it will readily be seen that with all this rigmarole and palaver it takes much time and patience to establish a school. The teachers also act as religious instructors, and hold meetings on Sunday, the school-houses answering also as churches at the various stations. Miss Beeken acknowledges the receipt of a fine church bell weighing 104 pounds, contributed by Mr. Dods, of Dayton, Ohio. If the good people who compose the United Brethren Society or any other church association desire these schools continued and others formed, they should lose no time in sending out other workers to this field so they may become acquainted with the work while Miss Beeken is here, for she must needs return again to recruit. If possible, a man with his wife should be sent, as there is plenty of work requiring a man's strength. To reform the world and teach the ignorant is a long and tedious task, and any one who is willing to undertake the work in the interior of a heathen country deserves to be well and liberally supported by those who send him out.

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week. He has taken up his residence here, and we have no doubt will be warmly welcomed to the large field of church work, to which he has been appointed.

—The Rev. Mr. McAnally, editor of the St. Louis Christian Advocate, was prostrated Jan. 11 by a painful and dangerous fall on the ice.

—The preachers and people of the Houston district, Texas, from which Rev. L. P. Oshman was transferred to Louisiana, gave him, by the hand of Rev. P. Douglas, January 25, a handsome silver watch worth \$50. This was a token of the love and esteem in which he is held by his brethren with whom he has labored for two years.

—The Rev. Wm. Bedell, pastor of a Methodist Episcopal Church in Troy, preached Sunday morning, Jan. 26, from the text: "I have fought a good fight; I have kept the faith." In the evening, while entering the church to preach at the second service, he fell on the steps in consequence of a sudden attack of epilepsy, his right side being completely paralyzed, and his ministerial usefulness ended.—N. Y. Advertiser.

—Rev. James Woods, of Tombstone, Arizona, in charge of a Presbyterian church there, was an old pioneer of his church in California, having gone there from Alabama in 1849. Dr. Palmer, of New Orleans, was his classmate in the Theological Seminary, of Columbia, S. C., in 1839-9. He has a son who is a member of the Arizona Legislature. This information we obtain from a letter which he writes to thank some unknown friend for sending him a copy of the Southwestern, in which he found "much interesting and profitable reading."

## OUR SOUTHERN WORK.

TEXAS.

S. Smith, Mayfield: "My work is in a very good condition at present. I am trying to get every family to take the paper this year."

H. Swann, Calvert: "A great many of my members are in the cotton fields. I am told that in Milan Co., Texas, there are hundreds of acres of cotton to pick yet. Pray for our success this year."

J. Henderson, Mission Valley: "I have moved my family from Gonzales to Austin, and have driven my team 265 miles; yet some of the brethren appointed by the Conference are







DR. HARTER'S EXCELSIOR Is a preparation of Potassium Iodide, Ferrous Sulphate and Iron Salts, associated with the Vegetable Astringent, Symplocitannin by the Medical Profession, and recognized as one of the best remedies for all the Stricture Wounds of the Urinary Tract.

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Sole Agents,  
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Manufactured by THE DR. HARTER MEDICINE CO., No. 213 North Main Street, St. Louis

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CURES  
**DYSPEPSIA.**

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IMPROVED EXCELSIOR KIDNEY PAD



Cure YOUR Back Ache

And all diseases of the Kidneys, Bladder and Ordinary Organs by wearing the Improved Excelsior Kidney Pad

It is a MARVEL OF HEALING AND RELIEF

Simple, Sensible, Direct Painless, Powerful.

IT CURES where all else fails. REVOLUTIONARY DISCOVERY in Medicine. Absorption or direct application, as opposed to unnecessary internal medicine. Send for our treatise on Kidney troubles, sent free. Sold by druggists, or sent by mail, on receipt of price, etc. Address

This is the Original Genuine Excelsior Kidney Pad. Ask for it and take no others.

The "Only" Lung Pad  
WILLIAMS' PINK PILLS  
DETROIT, Mich.



Cures by ABSORPTION Nature's Way

All LUNG DISEASES, THROAT DISEASES, BREATHING Troubles

IT DEPRIVES FROM the system curable agents and healing medicines. IT DEPRIVES FROM the diseased parts poisons that cause death. Thousands testify to its Worth.

YOU CAN BE RELIEVED AND CURED. Don't despair until you have tried this Sober, Satisfying and RAZZLE-DANZLE AFFECTIONATE Remedy.

Cured by Druggist, or sent by mail on receipt of price, \$5.00, by

Send for Treatise gratis and ask for book, "The Only Lung Pad," 77 pages, 10 cents free.

Williams' Pink Pills  
DETROIT, Mich.



The American...  
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...the...

[illegible][illegible]



**Five of No. 4 Motor with island and Puller.**  
12

**X Cancer**

Prepared by Dr. Williams' Pink Pills for Pale People

## LORD'S SUPPER

We are prepared to furnish Silver Communion Ware at a large discount. The price is as follows:

- 1 Large Platter or Pitcher.....
- 1 Silver Plate 6 1/2".....
- 1 Silver Cup & Saucer.....
- 1 Silver Sacramental Bowl.....

Total.....

We will sell all these for

**\$22.50, CASH**

Address.....

**PHILLIPS & SONS**  
211  
New Orleans, La.







## Louisiana Conference.

The thirtieth session of the Louisiana Annual Conference of the Methodist Episcopal Church, South, was held at Shreveport, January 25, 1881, and continued for five days, and the appointments.

The attendance of the preachers was large. It was feared that many would not attend because Shreveport is in the extreme North-west corner of the State. But over fifty answered to roll call on the first day, and the brethren kept coming until on Saturday, sixty-four preachers were present. Rev. J. B. Ford, of the Texas Conference, was appointed to work, and his appointments were left to be supplied. A more largely attended and enthusiastic session of this Conference has not been held.

The Conference heartily endorsed the administration of Bishop Foss, Secretary, and by his earnest address he won all hearts. In addition to his address, he was in the midst of every question, and in due time announced his decisions, by quietly remarking what he thought best. After announcing a decision he does not change.

This was his second Conference in the South. But the confidence with which he inspired into all departments the work, the deep solicitude with which he evidently considered every appointment, and the excellent good judgment shown in carrying the work, all indicate a conscientious, safe and efficient executive officer. He presided Sunday morning to the Conference, and the services were impressive and profitable.

In the matter of entertainment, the people and people of our own denomination and the people of Church, were not in doing all they could to make the stay of the Conference pleasant. The people of the Conference were not in doing all they could to make the stay of the Conference pleasant.

Of the several very encouraging facts connected with this session of the Louisiana Conference, we mention two or three:

One encouraging fact, is the manifest improvement in the intellectual tone of the preachers as a whole. All except a few of the members of this Conference are colored men. Several prominent gentlemen of Shreveport remarked to us that they had no idea such a body of colored men could be gathered from among the colored men of the State, speaking of one of the debates, Bishop Foss said that half a dozen of the speakers, if reported verbatim, would do credit to the New-York Conference. The reports were well written; and on the Secretary's table in good time. Treasurer Priestley said that the work done promptly, and the cash and silver agreed to a nickel. The services and addresses by members of the Conference at the anniversary, and in our own and other Church papers, were highly commended.

Another encouraging fact was seen in the strong and yet conservative manner in which the Conference laid hold of difficult questions. One of the greatest difficulties which every Conference has to deal with is, what to do with the man who loses their efficiency. Many of these brethren have given years of good if not grand service to the Church, and, as a rule, this class of men maintain good moral character; but the Church does not want them, and the work languishes wherever they go. Louisiana Conference has its share of these brethren. The Conference did two things: 1. It laid plans by which through its Prayers' Aid Society it will have a hand with which to support the old brethren who, because of their age and services to the Church, are entitled to go on the superannuated list. 2. Through a Committee on Conference Problems it placed serious attention on the superannuation list, with requests that they be removed.

The following preamble and resolutions were adopted:

WHEREAS, The efficiency of our ministry depends largely upon the intelligence and scholarship of our preachers; and

WHEREAS, In the judgment of this Conference the time has come to require of our undergraduates, that they master the studies required in the new disciplinary course; therefore,

Resolved, That we give notice that hereafter this Conference will not advance any undergraduate, until they at least possess the required books and have read them.

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many weeks, in three different States. This involved an amount of labor that was overtaxing his strength, and this want of time and ability was the only reason why he did not preach on the Sabbath, and so he stated to the brethren who called upon him. Those who know him best need not be told that his heart is ever overflowing with kind and fraternal feelings to his brethren in the South, of all denominations, and especially to those of the Methodist family.

As for the white brethren in attendance upon this Conference, it is well known that they cherish only kind feelings to their brethren of the Southern Church. Any of them, no doubt, would have cheerfully preached for these brethren who called upon the Bishop if they had only been invited; but, as far as we know, none of the distinguished preachers present were invited to preach in the pulpits of the white congregations of Shreveport, and for this want of fraternity the members or visitors at the Conference were not responsible.

Louisiana Conference.

We continue the reports of the Louisiana Conference from the Shreveport Daily Standard:

THIRD DAY.

The opening religious exercises were conducted by the Rev. Pierre Landry and L. P. Oshman. The roll of the members was called, and a number who had not heretofore been present answered to their names and took their seats in the Conference.

Several brethren in open Conference expressed a desire to the Bishop, that if possible the Rev. Dr. Hartzell be retained in the presiding eldership during the coming year, by appointment to another district, his time as presiding elder for the New Orleans district having expired. The Bishop answered that Dr. Hartzell had, by letter addressed to him weeks ago and since personally, requested to be relieved from the district work, that he might be enabled to give his undivided attention to the editorship of the SOUTHWESTERN CHRISTIAN ADVOCATE, to which the General Conference had elected him. He also stated that he had received requests from individual members of the Conference, and also a numerous signed petition, asking that Dr. Hartzell be retained in the presiding eldership for at least another year, and that he would carefully consider the matter in making the appointments.

On motion of Marcus Dale, the Bishop was authorized to appoint a committee of five to meet a similar committee of the Mississippi Conference, to consider the propriety of re-adjusting the boundaries between the Conferences.

A draft was ordered on the chartered fund for the sum of \$30, to aid in supporting worn-out preachers. A report was presented by the committee on Conference relations, recommending that several members of the Conference (whose names were given) be placed on the superannuated and superannuated lists, and the same was adopted.

The following were admitted into the Conference on trial: Morris Dyer, New Iberia; Alexander G. Ford, Franklin; Henry O. Armstrong, New Orleans; Henry J. Wright, Alexandria; Thomas McCarty, Cypressport; Hampton James, Baton Rouge; Charles Moore, Mt. Carmel; Jesse Rogers and Sanders Wright, Baton Rouge; James H. Rylander, Gross Teles; Charles Crockett, Fort Jessup; and James W. Lewis, New Orleans.

The recommendation of Samuel Lewis, of the Sixth Street Church, New Orleans, was presented, but he was not received. The presiding elder was authorized to use him as a supply, if needed.

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Dr. A. R. Booth and J. Henry Shepherd, Esq., parish superintendents of education of this city, were introduced, and the latter was requested to address the Conference to-day.

FOURTH DAY.

The opening religious services were conducted by Revs. Samuel Armstrong and E. S. Rust.

The committee on Sunday-schools submitted a report, and after interesting remarks on the subject by Rev. Dr. Ford, the same was adopted.

The report of the committee on education, temperance, periodicals, tracts, church extension, Bible cause and Freedmen's Aid Society were submitted, read and adopted. These reports were all interesting and exhibited the various interests of the church to which they referred as generally in a healthy and prosperous condition. We regret that want of space prevents our publishing them in full.

The following were elected local deacons: Morris Dyer, New Iberia; J. H. Rylander, New Roads; A. J. Ford, Franklin; Charles Crockett, Fort Jessup; and J. W. Lewis, Thomson's Chapel.

The committee appointed to wait upon the Captain of the Yazoo Valley and make arrangements for the transportation of the members who would return to their homes by the river, reported that the steamer would leave this evening at five o'clock. Subsequently, by special request of the Conference Capt. Rea agreed for their accommodation, to delay the departure of the boat until to-morrow (Monday) morning at one o'clock, and the committee so reported to the Conference.

A resolution of thanks to Capt. G. W. Rea and the Red River Transportation Company were then adopted.

The Revs. Evans, Kerbow and Washington, who were absent, were continued on trial.

Rev. Mr. Simms, at his own request, was discontinued.

The Conference then proceeded to select the place at which the next annual session was to be held. Donaldsonville, Franklin, Alexandria, New Orleans, Union Chapel, Monroe and Washington were placed in nomination, and Franklin was chosen.

On motion of Dr. J. O. Hartzell, the presiding elders were constituted a committee to memorialize the Legislature of the State in regard to prohibitory legislation upon the subject of the liquor traffic.

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Cure saved my life once more. It is reasonable  
prietary medicine, it will not cure others  
post that I can tell you. I am still  
still more from sickness now than I  
with a government stamp on the  
Sunderland theory would be childish.  
The doctor then paid some atten-  
ments to American science, and  
science as follows:  
and how to preserve the health  
lectures to keep the body pure  
from disease must ever be main-  
study. That one of the greatest  
of the present day is the study  
taining the true secret of  
kinds and lives, all  
and I can tell you, all  
I have heard of  
the  
to Shreve







# Southwestern Christian Advocate.

16—NO. 7.

NEW ORLEANS, LOUISIANA, THURSDAY, FEBRUARY 17, 1881.

WHOLE NUMBER 446.

## ADVERTISING RATES.

For each line, each insertion, 5 cents.  
For each line, each insertion, 5 cents.  
For each line, each insertion, 5 cents.

## THE WORD.

And the word abideth,  
And the word abideth,  
And the word abideth.

## THE WOMAN TO THINK ABOUT.

ST. MARY, D. WISE.

And the word abideth,  
And the word abideth,  
And the word abideth.

## THE PEOPLE'S CHURCH.

For the Southern States.

And the word abideth,  
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## Then, with great presence of mind

and a clear, ringing, fearless voice,

she shouted:

"Hullo, Jack! Call Joe, Henry and

Jim! Here's somebody coming!"

The robbers, supposing that she

had a number of stout-armed work-

men within call, were frightened and

instantly fled into the recesses of the

forest.

The success of this ruse did not

prevent the brave Amazon from acting

with caution. She knew the

thieves might return. She saw that

the chapel was a poor place for de-

fence against an assault. Accord-

ingly, the next day, she removed into

the unfinished house and did the best

she could to barricade the windows

and door. The wisdom of these pre-

cautions was soon apparent. That

very night three robbers tried to

force open the door. They partly

succeeded. But the gleam of a broad

ax, wielded by the stout arm of this

heroic woman, confronted them

through the opening. They hesitated.

Then, after a few minutes they

tried again; and again they shrunk

back from the sharp edge of the

glittering ax. Evidently their

part was woefully met by this de-

termined woman's terrible weapon.

The outlaws seeing that their en-

trance to that log-hut could only be

purchased at the price of hacked

limbs or forfeited life, finally with-

drew in disgust, baffled by the heroic

courage of a woman.

There were many such women in

the days of our ancestors. They

were both the product and the seed

of times and circumstances which

have happily passed away except in

the South and along our Western

frontiers. Feeble, fragile, timid, ner-

vous women could not have endured

the rough life of a settler, of the

heavens down of mighty forests, and

the subduers of the untamed soil.

Neither could they have given birth

to the men whose unflinching souls

braved the fierce tempests of those

daily battles by which our nation-

ally was won. Their masculine phys-

ical endurance may not be gen-

erally needed to-day; but in the social

sphere of our modern life is as much

needed as ever. Yes, more; the finan-

cial corruptions, the costly fashions,

the meaningless frivolity, the reck-

less extravagance, and the unprin-

ciple spirit of speculation so preva-

lent in our older States are to be sub-

dued, if at all, by woman's influence

over husband, son, daughter and

brother. If the modern American

woman, in the South and in the

North, will prove herself as vigorous,

self-possessed, heroic, wise and brave

in the moral sphere, as was the

Amazon of the New Jersey forest in

her rude home, she will be the ben-

efactor and savior of our national

life. But if her moral nature be too

## missionary field can be found in all

our domestic work.

To the late Bishop Haven, more

than to any other, belongs the proj-

ecting of the enterprise, and only

his pressing solicitation did we

consent to assume the responsibility

of the undertaking. It is only

fitting that the great window on

Columbus Avenue should be made

memorial to him. The clasping of

the white and colored hands in his

own appointed monogram would be

a simple and suitable design. In

the stead of spending money for

the mere ornamenting of the win-

dow, we propose asking for money to

build the window stone, framing,

stained glass and all. This being the

largest window in the house it is

estimated that one thousand dol-

lars will be needed. This we ask in

part from the readers of the ADVOCATE,

in ten, five or one dollar sub-

scriptions. To every contributor of

five dollars, or more, will be sent

the latest and best steel engraving

of the Bishop, and to every contri-

butor, of whatever amount, will be

sent, as a simple acknowledgment

of the money, a picture of the

Church as it will appear when com-

pleted. Please address

J. W. HAMILTON, Boston,

Pastor of the People's Church.

## The New Spanish Hymnal.

Our brethren of the Mission of

Mexico have great reason to rejoice

in the completion of their Hymnal.

The first copies of the work reached

Mexico in time to be laid on the

table of the annual meeting which

opened its session Jan. 19, in the

City of Mexico.

This work is the product of con-

secrated talent, of Christian co-op-

eration and much labor, bestowed

through the course of four years, by

those who have taken the Mexican

mission to their hearts, and the re-

sult achieved under Divine Provi-

dence will doubtless become a rich

source of blessing to the Spanish-

speaking population in various parts

of the continent, as well as in Mex-

ico. This population has been stated

at 50,000,000, and our Church has

begun a vigorous mission work

among them which promises a most

beneficent result both within and

without the bounds of the United

States.

We have here under the title, *Him-*

*navio de la Iglesia Metodista Episcop-*

*al*, a beautifully executed work of

hymns and tunes, published by our

Book Concern at New York, the mu-

sical type of the Mission press in

Mexico not having been sufficient for

the purpose. There are over three

hundred hymns, properly classified

under subjects, in the main, similar

to those embraced in our Hymnal.

This will serve for our Spanish-

speaking converts the purposes of

## and Barker. Nothing has been put

into the book without the approval

of this committee. Miss Julia But-

ler has acted as editor and carried

the work through the press of this

country, directing the arrangement

of the contents and the form of the

work. To our veteran and honored

missionary, Rev. Wm. Butler, whose

heart has been so much engaged in

everything that could promote the

gospel cause in Mexico, is due the

credit of those efforts by which con-

tributions have been from time to

time obtained from various sources,

both in England in the United States,

sufficient to defray the expense of

the publication. The different sums

donated have been acknowledged in

our Church papers.

What we have here written con-

cerning the history of this impor-

tant work has been in substance given

by proper authority. We call it

an important one, for the victories of

Zion have been won as well as cele-

brated for its songs. This hymnal

has not been produced without pray-

er, and we believe it may be prop-

erly said of its winged words: "The

Lord gave the word" and great shall

be the company which publish it.

## The Northern Methodists.

The North Carolina Conference, of

the Northern Methodist Church, con-

vened in this city last Thursday, with

Bishop Warren presiding. Dr. Ful-

ler, of the Methodist Advocate, Bro.

Jones, the manager of the Publish-

ing House of Atlanta, and the Prin-

cipal of their school at Greensboro,

were the visiting brethren. This

Conference is composed entirely of col-

ored men, with one exception. An

Englishman, by preference, remain-

ed a member of the colored confer-

ence when the division occurred two

years ago. They have two confer-

ences in this State; one for the

whites, called the Blue Ridge Con-

ference which met at Leicester Jan.

20th, and one for the colored people

called the N. C. Conference which

met in this city. The white confer-

ence reports 865 probationers, 4,575

members, 49 local preachers, \$96

raised for benevolent purposes, \$4-

938 83 raised for the support of the

ministry and other church purposes,

or an average of 98 cents per mem-

ber. They report 44 Sunday-schools,

188 teachers, 1,869 scholars, 71

churches, valued at \$27,800, and

stationed this year 32 preachers in

cluding P. E.'s and Supplies. The

Colored Conference reports 818

probationers, 85 churches, valued at

\$41,240, 116 Sunday-schools, 578

officers and teachers, 4,968 scholars,











## Young Folks' Corner.

## A MISHAP.

BY MISS MARY POLK.

When little fellow named Noah had made up his mind that he'd go sailing down the river.

He was a champion rower.

One fine little fellow named Noah had made up his mind that he'd go sailing down the river.

He was a champion rower.

One fine little fellow named Noah had made up his mind that he'd go sailing down the river.

He was a champion rower.

## New Managed Tom.

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## OUR SOUTHERN WORK.

## TEXAS.

Texas can easily increase her subscription to the Southwestern to a clear 2000.

Let the work for 1881 be kept up for the next three months with vigor.

T. Jackson, Whitman: "I want to build up and do all I can. I have but a few members, only 13 to depend on for a support. Pray for my success."

D. Harper, Cuero: "We are making great efforts to build a church here. We have \$50 already and are giving fairs and suppers to raise more. The Church Extension Society has promised to aid us. Hope Chapel is undergoing a series of repairs."

J. W. Anderson, Mission Valley: "On last Sunday we heard an excellent sermon by Rev. James Henderson. It was the first preaching we have had this year, as there is no preacher here. We have not had so good a time since Rev. A. Brack, of Waco, was on this circuit. We wish he was here again, as he was loved by the people and prompt in his appointments."

## MISSISSIPPI.

O. S. Crump, pastor of Goodman, writes: "Mrs. F. M. Crump, my wife, is teaching school at Georgetown, in one of my churches. She has 40 scholars enrolled. She is a student of Shaw University, and she will teach school two months and then go to Holly Springs to remain until the summer term ends. She will then return and teach two months here."

## Private Prayer.

The root that produces the beautiful and flourishing tree, with all its spreading branches, verdant leaves, and refreshing fruits, that which gains for it sap, life, vigor and fruitfulness—is all in the root. The root of the tree is the root of the Christian. If you wish to prosper, if you long to bring forth all the fruits of the Spirit, strike your root wide and deep in private prayer. Then faith and support, that strength and grace which you seek of God in secret, that may be exercised in the hour of need. God will in that hour give it you before men.

## Cast-Iron Fellows.

Men of endurance have healthy kidneys and liver. No aches in the back, no piles or constipation. The cure for these diseases is Kidney-Wort. This great remedy keeps up the tone of the whole body by assisting the liver, bowels and kidneys to perform their functions perfectly. Both the liquid and dry are sold by druggists.—Pioneer Press.

## A Cross Baby.

Nothing is so conducive to a man's remaining a bachelor as stopping the one night at the house of a married friend and being kept awake for five or six hours by the crying of a cross baby. All cross and crying babies need only Hop Bitters to make them well and smiling. Young men, remember this!

At the recent session of the Tennessee Conference, quite an animated discussion sprang up on the subject of benevolent societies, which have multiplied to such an extent among the colored people, that their numbers on the time and money of the members of the Church is such as to interfere with their religious duties. This evil is not confined to the colored members, and the inquiry is being made as to the cause.

When little fellow named Noah had made up his mind that he'd go sailing down the river.

He was a champion rower.

One fine little fellow named Noah had made up his mind that he'd go sailing down the river.

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**COMPOUND**  
**NOT ADRUG**  
**OXIGEN**

A NEW TREATMENT FOR Consumption, Asthma, Croup, Whooping Cough, Bronchitis, and all other diseases of the Throat and Lungs, which are cured by the use of this compound.

ADMINISTERED BY INHALATION.

**HOLMAN'S PAD**

CURES Simply Without MEDICINE by Absorption

The Only True Malarial Antidote.

Holman's Pad is a new work remedy—no feeble initiative experiment—no poisonous hodge-podge of some other inventor's idea; it is the original and only genuine curative Pad, the only remedy that has an easily-acquired right to use the title "Pad" in connection with a treatment for chronic diseases of the stomach, liver and spleen.

Each Genuine Holman Pad bears the Private Revenue Stamp of the HOLMAN PAD COMPANY with the above Trade-Mark printed in green.

FOR SALE BY ALL DRUGGISTS.  
Or sent by mail, post-paid on receipt of \$2.00.

**HOLMAN PAD CO.,**  
(P. O. Box 2124) 55 William St., N. Y.

**THE ONLY MEDICINE**  
**THE LIVER,**  
**THE BOWELS,**  
**AND THE KIDNEYS.**

These great organs are the natural drains of the system. If they become clogged, the blood is impure, and the system is diseased. This medicine cleanses the system, and restores the organs to their natural state.

**Liquid**

It is the most perfect of all medicines. It is the only medicine that is both a purgative and a tonic. It is the only medicine that is both a cathartic and a nutritive. It is the only medicine that is both a stimulant and a sedative. It is the only medicine that is both a tonic and a restorative. It is the only medicine that is both a medicine and a food.

**VICK'S**  
**ILLUSTRATED**  
**1881.**

It is the most perfect of all medicines. It is the only medicine that is both a purgative and a tonic. It is the only medicine that is both a cathartic and a nutritive. It is the only medicine that is both a stimulant and a sedative. It is the only medicine that is both a tonic and a restorative. It is the only medicine that is both a medicine and a food.

**HENDERSON'S**  
**SEEDS**  
**PLANTS**

It is the most perfect of all medicines. It is the only medicine that is both a purgative and a tonic. It is the only medicine that is both a cathartic and a nutritive. It is the only medicine that is both a stimulant and a sedative. It is the only medicine that is both a tonic and a restorative. It is the only medicine that is both a medicine and a food.

**THE BEST**  
**OF ALL**  
**LINIMENTS**  
**FOR MAN OR BEAST.**

**SAWING MADE EASY.**  
A boy 16 years old can saw off a 3-foot log in two minutes.

**THE NEW HYMNAL.**

The Mississippi and Louisiana Conferences at their last sessions made it the duty of every preacher having charge of a station or circuit to see that their pulpits were supplied with a new Hymnal, and all were to use their influence in having the people supply themselves with Hymnals and to use them in the public congregation and in social meetings.

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**Pearl, Double Column.**

Cloth, each.....40 cents.  
Cloth, red edges, each.....50 cents.  
Morocco, each.....75 cents.  
Morocco, gilt edges, each.....\$1.50.

**16 mo.**  
With sections 481-484 of Ritual.  
Cloth, each.....\$ .75  
Morocco, each.....\$ 1.50  
Morocco, gilt edges, each.....\$ 3.00

**12 mo.**  
Suitable for Pulpit Use.  
Contains sections 481-484 of Ritual.  
Sheep, each.....\$ .50  
Cloth, each.....\$ .75  
Morocco, each.....\$ 1.50  
Morocco, gilt edges, each.....\$ 3.00

**8 vo., With Tunes.**  
With sections 481-484 of Ritual.  
Cloth, each.....\$ .75  
Morocco, each.....\$ 1.50  
Morocco, gilt edges, each.....\$ 3.00

**THE BEST**  
**OF ALL**  
**LINIMENTS**  
**FOR MAN AND BEAST.**

**MEXICAN**

Mustang Liniment is without an equal. It is the most perfect of all medicines. It is the only medicine that is both a purgative and a tonic. It is the only medicine that is both a cathartic and a nutritive. It is the only medicine that is both a stimulant and a sedative. It is the only medicine that is both a tonic and a restorative. It is the only medicine that is both a medicine and a food.

**MUSTANG**

Liniment is needed by everybody in every house. Every day brings news of the agony of an animal seized or burnt by the action of the sun or the action of the wind. In using Mustang Liniment, you do not acquire a habit of constipation that requires the use of medicine. It is the only medicine that is both a purgative and a tonic. It is the only medicine that is both a cathartic and a nutritive. It is the only medicine that is both a stimulant and a sedative. It is the only medicine that is both a tonic and a restorative. It is the only medicine that is both a medicine and a food.

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**THE BEST**  
**ESTEE**  
**OR GAZ**

**J. ESTEE & CO.**  
**BRATTLEBORO VT.**

**PARKER'S GINGER TONIC**

Ginger, Bala, Mandrake, Sillago and many other of the best medicines known are combined in this Tonic. It is the only medicine that is both a purgative and a tonic. It is the only medicine that is both a cathartic and a nutritive. It is the only medicine that is both a stimulant and a sedative. It is the only medicine that is both a tonic and a restorative. It is the only medicine that is both a medicine and a food.

**SAFE**

It is the most perfect of all medicines. It is the only medicine that is both a purgative and a tonic. It is the only medicine that is both a cathartic and a nutritive. It is the only medicine that is both a stimulant and a sedative. It is the only medicine that is both a tonic and a restorative. It is the only medicine that is both a medicine and a food.

**KIDNEY-LIVER**  
**CURE**

**HOSTETTER'S**

It is the most perfect of all medicines. It is the only medicine that is both a purgative and a tonic. It is the only medicine that is both a cathartic and a nutritive. It is the only medicine that is both a stimulant and a sedative. It is the only medicine that is both a tonic and a restorative. It is the only medicine that is both a medicine and a food.

**STOMACH**  
**BITTERS**

**HOP BITTERS.**  
(A Medicine, not a Drink.)

**TEEBY CURE**

It is the most perfect of all medicines. It is the only medicine that is both a purgative and a tonic. It is the only medicine that is both a cathartic and a nutritive. It is the only medicine that is both a stimulant and a sedative. It is the only medicine that is both a tonic and a restorative. It is the only medicine that is both a medicine and a food.

**LIVINGSTON'S PERFECT**  
**TOMATO.**

**BRINNY PLOWS**

**STOVE PIPE SHELF**  
**AND UTENSIL STAND.**

## Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Persons will please read the notices published below from their pulpits, and report any case where friends are separated together by means of letters in the Southwestern.

DEAR EDITOR.—I wish to inquire for my uncle, Allen Sanders. I left him in Dayton, Alabama, in 1874. I was informed since that time he had gone to Mississippi or Louisiana. Any information concerning him will be very highly appreciated. Address me at Culvert, Texas, in care of Rev. H. Swann, pastor in charge.

LEE MICHAEL.

I want to inquire for the following brothers and sisters: Vina Gatewood belonged to a widow named Jada Gatewood, she lived in Anson county, North Carolina, seven miles from Wadeboro. Vina was sold to William Hill who took her to Florida. I think Jacksonville. One brother's name was Gibson Gatewood; he was sold at the same time to a man named McCalpin. He took him to Alabama. My brother's wife's name was Anna. I belonged at that time to Henry May; I was called Ned. I lived in Anson county, North Carolina, at that time. I had also two brothers, James and Jack Gatewood, also another sister by the name of Harriet who belonged to Griffin Gatewood. I was sold by Henry May to Shala Arnold. I now go by the name of Edward Arnold. Any one knowing of any of the above parties write to Edward Arnold, Brenham, Washington county, Texas.

ED. ARNOLD.

DEAR EDITOR.—I wish to find my people; I belonged to Martin Harden. My mother's name was Darcus Harden. I had sisters named Jane, Lucy, Rocey, Delcy, Maria and Kittie. My brother's names were Wesley, Daniel and Dundy. My name was Malinda Harden. I left them in Savannah, Harden county, Tenn., about 26 years ago; I was brought to Texas by Lawyer Scott. When I left them I was the mother of four children; the oldest were Henry, George and Margaret; my husband's name was Orvel; he belonged to Col. Scott. When I left them sister Delcy belonged to David Robinson; Daniel to the widow Robinson. We all at first belonged to the widow Harden. If any of these persons are found please address Mrs. Elizabeth Jackson, care Rev. C. L. Madison, Austin, Travis county, Texas.

DEAR EDITOR.—I wish to inquire for my mother, Joseph Turner. He left Talapoosa county, Alabama, before the war. A man by the name of Elija Turner brought him to Smith county, Texas. Father's and mother's names were Esau and Tempy Turner. Mother was burned to death with coal oil last April. I have five brothers and five sisters: Sampson, John, George and Joseph; (one dead), Adeline, Amanda, Martha, Sophia and Charity. Please address me at Pilot Point, Denton county, Texas.

MARTHA OLIVER.

VAN STONE & CROSBY, Wholesale and Retail Druggists, Toledo, Ohio, says:—We have sold large quantities of the Excelsior Kidney Pad, and having satisfaction given by them.—See Ad.

**LEMONS**  
**AS A MEDICINE.**

**THEIR WONDERFUL EFFECTS ON THE**  
**STOMACH, LIVER, BOWELS AND KIDNEYS.**

**DR. MOGEL'S LEMON BILIR** is a pleasant drink. Regularizes the Liver, Stomach and Bowels in a natural, healthy way without any of the sickening, griping and other disagreeable effects of the cathartics. It is the only medicine that is both a purgative and a tonic. It is the only medicine that is both a cathartic and a nutritive. It is the only medicine that is both a stimulant and a sedative. It is the only medicine that is both a tonic and a restorative. It is the only medicine that is both a medicine and a food.

**Church & School Bells.**

**The Negro Exodus.**

**D. HARTER'S**  
**PURIFIES THE BLOOD.**

**CURES**  
**DYSPEPSIA.**  
**IRON TONIC**

**SUNDAY SCHOOL SONGS**  
**S. BLACKBOARD**

**EXCORS**  
**KIDNEY PAD**

**THE ONLY LUNG PAD CO.**

**SUNDAY-SCHOOL REQUISITES!**

**PHILLIPS & HUNT,**  
New Orleans, La.

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## MARRIAGES.

At Memphis, Tenn., Dec. 16, Rev. T. Woods to Mrs. Mary Roach. Rev. P. Tyler, officiating.

At the residence of Bro. Isaac Turner, Fort Bend county, Texas, by Rev. A. C. Oulbreath, Mr. London Gartin to Miss Edney Cook.

In New Orleans, La., Feb. 19, at the residence of the bride, by Rev. B. P. Royal, Mr. William C. Robinson to Miss Lizzie Malone, both of Louisiana.

In Canton, Miss., Dec. 15, Mr. Thomas Moore to Miss Edea Garrett; Dec. 27, Mr. L. S. Jackson to Miss Betty Shaddock; Feb. 6, Mr. T. W. Davis to Miss Maggie Conway.

At the M. E. Church, Grenada, Miss., Feb. 10, by Rev. S. A. Cowan, Mr. Henry Jenkins and Miss Bricky Long, were joined together in wedlock. We join the friends of the bride and groom in wishing a long life of wedded bliss and usefulness.

**Rheumatic Diseases.**  
These ailments follow from torpid liver and costive bowels; the skin, bowels and kidneys failing in their proper work, an acid poison is formed in the blood, which is the cause of these acute diseases. Kidney-Wort produces healthy action of all secretory organs, and throws off the rheumatic poison. Equally efficient in Liquid or Dry form.—Inter-Ocean.

## DEATHS.

At Pittsville Texas, Feb. 11, Bro. Tom Hughes fell asleep in Jesus, aged 83 years. A. O.

Sister Malinda Williams died Jan. 19, aged 26 years. She was converted four years ago, has been a faithful member, and leaves a husband and five children. A. MARTIN.

Sister Mattie Pison, a faithful member of the M. E. Church, died at her residence Feb. 11, 1881, aged 94 years. She had been a Christian for seven years, and was beloved by Bro. Thomas Brown in 1874. B. J. GRAYSON.

At Murfreesboro, Tenn., Jan. 20, Florence Schrage, daughter of William and Kittie Schrage, aged seven years. She told all good bye, and said she was going home with Jesus. H. PHILIP.

Sister Malinda Mitchell, one of our best teachers and members of the M. E. Church, died Feb. 9, after a sickness of 6 days. She leaves a husband, three children, and a large number of friends. B. J. GRAYSON.

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not able to attend to his work as it should have been done; at one time during the year he was blind from the effects of his head. At the last session of the conference he was granted a supernumerary relation. He settled on a little home near the city and began to prepare for rest; but, alas! his time had come, and he was called to cross the river of death and go to that better and brighter home of the faithful. He had made for himself many friends during his life time who will be anxious to hear some of the last words he spoke, but I have nothing that he said to me. He told his wife, a few days before his death, that he felt that his work was done; as to his death he said nothing that I know of; he told us all in his life and preaching who he was and where he expected to go when done with the cares of life. He leaves a host of friends and a wife and child to mourn his loss, but we trust our loss is his gain. The day he was buried the church could not hold the people that attended on that occasion; and then but say Bro. Gregory, a hero has fallen. May the God of love and mercy comfort the wife and little boy. We can but bow in submission to the will of God and live in hope of seeing our brother again; it will be a joyful time if we meet him at the right hand of our Father in Heaven.

all sectarian dogmas, but insist on the retention of the Bible, first because that book is the principal fountain of our English speech, and secondly because it is really the basis of our social system. The second article is by Captain Eads, who endeavors to show the practicability of his ship-railway, its advantages over all canal schemes, and why the United States can without risk guarantee the payment of 70 percent interest on the proposed company. Judge H. H. Chalmers writes of the efforts of Negro suffrage. "The Free-School System" by John D. Philbrick, is a reply to the recent strictures of Mr. Richard Grant White on the public schools. "Theological Charlatanism," by Mr. John Fisk, and a review of some recent publications in Physics, by Prof. A. W. Wright, are other articles.

Charles Hartman, Toledo, Ohio, says:—I know it cured me, and I hope others similarly troubled with pain in the chest may be helped by the "Only Lung Pad" as I have.

AGENTS AND CANYASSERS make from \$25 to \$50 per week selling goods for E. C. Ridout & Co., 10 Barclay street, New York. Send for their Catalogue and terms.

**Publishers' Department.**  
How to Send Money.—Always send money by draft, postal money order, express, or registered letters. Letters can be registered at 10 cents.

**PHILLIPS & HUNT, NEW ORLEANS.**  
SPECIMEN COPIES.  
The brethren will remember that we will take pleasure in sending specimen copies of the SOUTHWESTERN to any one who asks for them, to use in the canvass.

OUR PREMIUM BOOK FOR 1880.  
All subscribers to the SOUTHWESTERN who paid in full for their papers in 1880 are entitled to receive the premium book, Home and Health, for fifty cents. If any entitled to receive the book have not received it please report through their pastors at once and send the money and the book will be sent. We give no premium for 1881.

THE NEW DISCIPLINE.  
The new Discipline is out and we can fill all orders promptly. Price, 40 cents. All book orders must be accompanied by the cash.

Do not send postage stamps in large amounts in payment of bills.

**H. HEATH Carpet Warehouse.**  
Finest Assortment and Lowest Prices in the South.  
Carpetings, Floor Oil Cloths, New Style China Matting, Wall Paper, Window Shades, Cornices, Picture Frames, Mirrors, Mouldings, Engravings, etc., etc.

**UPHOLSTERY GOODS IN GREAT VARIETY.**  
For Windows and Doors at Greatly Reduced Prices. Special Attention to Country Orders.

**E. HEATH, 97 & 99 Camp Street, New Orleans.**

**BIGLOW & MAIN, 75 Broadway, New York.**

**WIRE SCREENS.**  
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## Conference Notices.

Plan of Episcopal Visitation—Spring Conference of 1881.  
Conference, Location, Time, Bishop, Secretary, and other details for various conferences including the Southwest Conference, the Tennessee Conference, and the Nashville Conference.

HOUSTON, TEX., Feb. 17, 1881.  
The district conference of Houston district, Texas, will be held from April 14 to 17 inclusive. It will open at 9 o'clock a.m. on Thursday.

MURFREESBORO DISTRICT—Tennessee Conference.  
SECOND ROUND.  
Sons of the River Circuit, Feb. 26-27; Woodbury Circuit, March 1-2; Murfreesboro Circuit, March 3-4; Shelbyville Circuit, March 5-6; Martin Circuit, March 7-8; North Lebanon Circuit, March 9-10; Knoxville Circuit, March 11-12; McMinnville Circuit, March 13-14; Sumner Circuit, March 15-16; Breckinridge Circuit, March 17-18; Davidson Circuit, March 19-20; Wayneboro Circuit, March 21-22.

West Tennessee District—Tennessee Conference.  
SECOND ROUND.  
Memphis, Centenary and Big Creek, March 2-3; Memphis Circuit, March 4-5; Fayetteville Circuit, March 6-7; Mansion Circuit, March 8-9; Brownsville Circuit, March 10-11; Sycamore Circuit, March 12-13; Gardiner Circuit, March 14-15; Henderson Circuit, March 16-17; Purdy Circuit, March 18-19; Linden Circuit, March 20-21; Lawrence Circuit, March 22-23; Wayneboro Circuit, March 24-25.

Nashville District—Tennessee Conference.  
SECOND ROUND.  
Lewisburg and Lillard, March 5-6; Spring Hill, March 7-8; Franklin, March 9-10; Hill Country, March 11-12; Gallatin, March 13-14; Mitchellville, March 15-16; Springfield, March 17-18; Clark Chapel, March 19-20; Nashville Chapel, March 21-22; Dickson, March 23-24; Clark Chapel, March 25-26; Nashville Chapel, March 27-28; Dickson, March 29-30; Clark Chapel, March 31-April 1.

Hot Springs District—Little Rock Conference.  
FIRST ROUND.  
Hope and Washington, Feb. 19-20; Lewisville, Feb. 21-22; Parochia, Feb. 23-24; Centre Point, Feb. 25-26; Hot Springs, Feb. 27-28; Sweet Home, Feb. 29-Mar. 1; Argenta, Mar. 2-3; Lewisburg, Mar. 4-5; Fayetteville, Mar. 6-7; Clark Chapel, Mar. 8-9; Nashville Chapel, Mar. 10-11; Dickson, Mar. 12-13; Clark Chapel, Mar. 14-15; Nashville Chapel, Mar. 16-17; Dickson, Mar. 18-19; Clark Chapel, Mar. 20-21; Nashville Chapel, Mar. 22-23; Dickson, Mar. 24-25; Clark Chapel, Mar. 26-27; Nashville Chapel, Mar. 28-29; Dickson, Mar. 30-April 1.

Forward the reports of your works to Gordonville, South Carolina, to the Secretary of the district which will be required of me by the last district conference, held at Hopewell, William Co., under W. K. P. 2, C. L. Sewall, Sec'y.

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Hope and Washington, Feb. 19-20; Lewisville, Feb. 21-22; Parochia, Feb. 23-24; Centre Point, Feb. 25-26; Hot Springs, Feb. 27-28; Sweet Home, Feb. 29-Mar. 1; Argenta, Mar. 2-3; Lewisburg, Mar. 4-5; Fayetteville, Mar. 6-7; Clark Chapel, Mar. 8-9; Nashville Chapel, Mar. 10-11; Dickson, Mar. 12-13; Clark Chapel, Mar. 14-15; Nashville Chapel, Mar. 16-17; Dickson, Mar. 18-19; Clark Chapel, Mar. 20-21; Nashville Chapel, Mar. 22-23; Dickson, Mar. 24-25; Clark Chapel, Mar. 26-27; Nashville Chapel, Mar. 28-29; Dickson, Mar. 30-April 1.

Forward the reports of your works to Gordonville, South Carolina, to the Secretary of the district which will be required of me by the last district conference, held at Hopewell, William Co., under W. K. P. 2, C. L. Sewall, Sec'y.

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## THE NEW ORLEANS MARKET.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

**LEADING STAPLES.**  
Cotton, 80, 84, 88, 92, 96, 100, 104, 108, 112, 116, 120, 124, 128, 132, 136, 140, 144, 148, 152, 156, 160, 164, 168, 172, 176, 180, 184, 188, 192, 196, 200, 204, 208, 212, 216, 220, 224, 228, 232, 236, 240, 244, 248, 252, 256, 260, 264, 268, 272, 276, 280, 284, 288, 292, 296, 300, 304, 308, 312, 316, 320, 324, 328, 332, 336, 340, 344, 348, 352, 356, 360, 364, 368, 372, 376, 380, 384, 388, 392, 396, 400, 404, 408, 412, 416, 420, 424, 428, 432, 436, 440, 444, 448, 452, 456, 460, 464, 468, 472, 476, 480, 484, 488, 492, 496, 500, 504, 508, 512, 516, 520, 524, 528, 532, 536, 540, 544, 548, 552, 556, 560, 564, 568, 572, 576, 580, 584, 588, 592, 596, 600, 604, 608, 612, 616, 620, 624, 628, 632, 636, 640, 644, 648, 652, 656, 660, 664, 668, 672, 676, 680, 684, 688, 692, 696, 700, 704, 708, 712, 716, 720, 724, 728, 732, 736, 740, 744, 748, 752, 756, 760, 764, 768, 772, 776, 780, 784, 788, 792, 796, 800, 804, 808, 812, 816, 820, 824, 828, 832, 836, 840, 844, 848, 852, 856, 860, 864, 868, 872, 876, 880, 884, 888, 892, 896, 900, 904, 908, 912, 916, 920, 924, 928, 932, 936, 940, 944, 948, 952, 956, 960, 964, 968, 972, 976, 980, 984, 988, 992, 996, 1000.

**PEARL, DOUBLE COLUMN.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**24 mo.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**16 mo.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**12 mo.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**8 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**6 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**4 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**3 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**2 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**1 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**1/2 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**1/4 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**1/8 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**1/16 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**1/32 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**1/64 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**1/128 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**1/256 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**1/512 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**1/1024 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**1/2048 vo., With Tunes.**  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Cloth, red edges, 40 cents.

**1/4096 vo., With Tunes.**  
Cloth, each, 40 cents.







# Southwestern Christian Advocate.

NEW ORLEANS, LOUISIANA, THURSDAY, MARCH 3, 1881.

WHOLE NUMBER 448.

VOL. 16—NO. 9.

## THE SOUTHWESTERN,

PUBLISHED BY  
THE METHODIST BOOK CONCERN,  
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PHILLIPS & HUNT, Agents.

J. Q. HARTWELL, D.D., Editor.

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March 10, 1879, at New Orleans, La.,  
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Church should be made to the  
Editor, and will be sent as paid for.  
Remittances should be made by Registered Letter,  
P. O. Money Order, or by Express.

### ADVERTISING RATES.

(Per Square of 10 Lines, each insertion.)  
One time, 10 cents; two times, 15 cents;  
three times, 20 cents; four times, 25 cents;  
five times, 30 cents; six times, 35 cents;  
seven times, 40 cents; eight times, 45 cents;  
nine times, 50 cents; ten times, 55 cents;  
eleven times, 60 cents; twelve times, 65 cents;  
thirteen times, 70 cents; fourteen times, 75 cents;  
fifteen times, 80 cents; sixteen times, 85 cents;  
seventeen times, 90 cents; eighteen times, 95 cents;  
nineteen times, 1.00; twenty times, 1.05;  
twenty-one times, 1.10; twenty-two times, 1.15;  
twenty-three times, 1.20; twenty-four times, 1.25;  
twenty-five times, 1.30; twenty-six times, 1.35;  
twenty-seven times, 1.40; twenty-eight times, 1.45;  
twenty-nine times, 1.50; thirty times, 1.55;  
thirty-one times, 1.60; thirty-two times, 1.65;  
thirty-three times, 1.70; thirty-four times, 1.75;  
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## THE SOUTHWESTERN.

ROBERT C. HARTZELL, D. D., Editor.  
THURSDAY, MARCH 3, 1881.

## Glorious!

It is glorious the way the subscribers are coming in for the SOUTHWESTERN for 1881. We are now nearly one thousand beyond what we have been at this date in any former year. Another month's work like the past will put us to 2000.

What do you say brethren? Shall it be so? Let every agent continue to work. A good many subscribers have not sent us any subscribers yet. Will not every one who has the paper failed, do his duty at once? Let every office in the church send Sunday-School takes the paper and pay for it; have the paper in every family in your church and congregation.

The sermon by Rev. H. Webb we read this week will well repay reading. It is from a brother who has labored carefully the work of the SOUTHWESTERN Church in the Southern States.

The American Tract Society has issued a new pamphlet, a sermon by President Porter, of Yale College, entitled "Apostasy: A Discourse of Despair." Price, six cents.

Bishop Henry W. Warren and his daughter arrived in this city last Saturday, Ga., last Saturday morning. Sunday morning he preached a very instructive and eloquent sermon on prayer, in Ames Church, and was in Union Chapel at night. The family will spend a week in the city.

The SOUTHWESTERN CHRISTIAN ADVOCATE, published at New Orleans, is the organ of the Methodist Episcopal Church in the Southwest. It is edited by Rev. J. C. Hartzell, one of the best writers and best writers of the Southwest.

It is a paper worthy of the highest support of Methodist churches. It is published at New Orleans, La., by J. C. Hartzell, one of the best writers and best writers of the Southwest.

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## The Ames Church Troubles.

The troubles in Ames Church, in this city, to which we referred last week, have, to quite an extent, subsided. The action of the trustees in barring up the church and in precipitating repairs, for the evident purpose of preventing the new pastor from occupying the pulpit, has been condemned from all quarters. It was such manifest rebellion against the authority of the Church, and at the same time savored so of the spirit of revenge that, few, if any, are found to justify the act. The trustees themselves have officially retracted in this matter. At a meeting of the trustees, held last Wednesday evening, the pastor asked:

"Are the trustees prepared to give the pastor in charge full liberty in the discharge of his duties as pastor of Ames M. E. Church?"

To which the following resolution was offered and carried unanimously: "Resolved, That the trustees of Ames M. E. Church, do offer no objections to Rev. W. C. Webb, to prevent the full exercise of his rights and duties as pastor of Ames M. E. Church."

We sincerely hope that this wise action by the trustees will be followed on their part by hearty acquiescence in the support of Brother Webb, and that they will be seconded in this good work by the stewards and other officers of the church.

On Monday night the Rev. L. P. Gushman, the Presiding Elder, held the first Quarterly Conference, and Bishop Warren being in the city was by invitation present. The routine business of the session was attended to. The pastor's salary was fixed at \$2,000.

The former pastor at this writing (Tuesday) is still in the city. Wilmington Conference to which he has been transferred, and of which he is now a member, meets March 15th, at Lewes, Delaware, and Bishop Bowman presides.

The following is Bishop Foster's final reply to the brethren of the church asking to have the former pastor restored:

MEMPHIS, Minn., Feb. 19th, 1881. To the official boards of Ames M. E. Church, New Orleans: Dear Brethren and Sisters—Your last week's action concerning your recent pastor has not come to me in writing, as I understood your chairman's telegram to say it had been sent; but I have seen a printed report of it.

Of course I very much regret your action, not slightly because it criticizes my administration,—that is a minor matter—but because it is so good and may do so much for the church. It became entirely clear to me that I ought to take the action I did take, although I knew that it would cause considerable disappointment. The reasons for this conclusion I cannot fully state in writing, and I will not make any attempt to do so. After long and anxious thought and frequent and earnest prayer, I decided to do as I did.

I have thoroughly considered your resolution, and if my judgment were convinced, I would most gladly accede to your request, but I cannot so acquit my conscientious conviction of duty.

Must therefore as you may be disappointed, I beg you not to rebuke the church on account of what you believe to be the error of one of its officers; but to rally round your pastor, and do your utmost to make his position and his work a great success. In this the trustees suggested by your duty as unsatisfied Christians and loyal Methodists! Yours very truly, C. D. Foss.

Delegates to the Ecumenical Methodist Conference.

The General Conference of the Methodist Episcopal Church, held in Cincinnati, Ohio, in May, 1880, adopted the following resolution, namely:

Resolved, That the Bishops be authorized and instructed, when the time of the proposed Ecumenical Conference shall be definitely determined, to appoint the delegates to the said Ecumenical Conference, and to select at least three of said delegates; and also to appoint as many more delegates as they may judge expedient.

In accordance with this resolution, the Bishops have appointed eighty delegates, whose names appear in the following list. In considering the list, it is to be remembered that the delegates are to be selected from the churches, and that the number of delegates from each church is to be determined by the number of churches in each conference.

As these delegates are to be selected from the churches, and that the number of delegates from each church is to be determined by the number of churches in each conference, it is to be remembered that the delegates are to be selected from the churches, and that the number of delegates from each church is to be determined by the number of churches in each conference.

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Rev. John A. Johnson, Christiana, N.Y.; Rev. Arnold Salzberger, Ph.D., Frankfurt-am-Main, Germany; Rev. Felipe N. Cordova, Queretaro, Mexico; Rev. Vincent H. Bulkley, Orangeburg, South Carolina; Rev. Marshall W. Taylor, Cincinnati, O.; Rev. Edward W. S. Peck, Washington, D.C.; Rev. Charles O. Fisher, D.D., Atlanta, Georgia; Wilson Cooke, Greenville, S.C.; Prof. William H. Croghan, Atlanta, Ga.; Rev. Wm. Nash D.D., Cincinnati, O.; Rev. John W. Friend, New York City, N.Y.; Hon. Dietrich G. Smith, Pekin, Ill.; Rev. Luther T. Townsend, D.D., Boston, Mass.; Rev. Daniel A. Whedon, D.D., Providence, R.I.; John Kendrick, Providence, R.I.; Hon. Asa M. Dickcy, Bradford, Vt.; Prof. John W. Van Vleet, Middletown, Connecticut; Rev. James M. Buckley, D.D., New York City, N.Y.; Rev. DeWitt C. Huntington, D.D., Buffalo, N.Y.; Rev. Daniel Curry, D.D., L.L.D., New York City, N.Y.; Rev. George B. Crooks, D.D., L.L.D., Madison, N.J.; Rev. Homer Eaton, D.D., Saratoga Springs, N.Y.; Rev. James M. King, D.D., New York City, N.Y.; Rev. Orris H. Warren, D.D., Syracuse, New York; Rev. Clinton B. Fisk, Seabright, N.J.; Hon. Oliver Hoyt, Stamford, Conn.; Rev. John M. Phillips, New York City, N.Y.; Rev. John M. Walden, D.D., L.L.D., Cincinnati, O.; Rev. Charles H. Payne, D.D., L.L.D., Delaware, O.; Rev. John M. Reid, D.D., New York City, N.Y.; Rev. Francis S. Hoyt, D.D., Cincinnati, O.; Rev. Alexander Martin, D.D., Greenville, Ind.; Rev. William X. Nide, D.D., Evanston, Illinois; Rev. Arthur Edwards, D.D., Chicago, Ill.; Rev. Richard S. Best, D.D., L.L.D., Cincinnati, O.; Rev. Park S. Donelson, D.D., Lima, O.; Washington C. DePauw, New Albany, Indiana; Rev. David C. John, D.D., Hamilton, Minnesota; Rev. Alpha J. Kynett, D.D., Philadelphia, Pa.; Rev. John W. McDonald, D.D., Washington, Iowa; Rev. Walter R. Davis, D.D., Salina, Kan.; Hon. George W. Frost, Omaha, Neb.; Hon. James Harlan, Mount Pleasant, Iowa; Rev. Augustus C. George, D.D., Chicago, Illinois; Rev. Edward D. Huntley, Appleton, Wis.; Rev. William N. Melroy, Bloomington, Illinois; Hon. Oliver H. Horton, Chicago, Ill.; David M. Williams, Dwight, Ill.; Rev. Otis Gibson, D.D., San Francisco, California; Hon. John Evans, Denver, Col.; Rev. Benjamin St. James Fry, D.D., St. Louis, Mo.; Rev. Erasmus Q. Fuller, D.D., Atlanta, Ga.; Rev. John Braden, D.D., Nashville, Tenn.; Gen. Cyrus Bussey, New Orleans, La.; Hon. Edwin O. Stannard, St. Louis, Mo.; Cornelius Altman, Canton, Ohio; Hon. James O. McGrew, Kingswood, W.Va.; E. Hoffer, Baltimore, Md.; Hon. Benjamin R. Cowen, Delaware, Ohio; By order and on behalf of the Board of Bishops. Wm. L. HANNA, Sec'y., New York, Feb. 23, 1881.

man must enter the compact and brotherhood of crime by adding wives. These forces extend into the surrounding Territories, and hold between the political parties the balance of power. Uncrushed for twenty years longer, it will give us a struggle second only to the war against slavery.

In Arizona are miners, and also farmers—a country found out by hardy pioneers, but deemed difficult of access for Christian enterprise. Here are men and women who for very many years have never seen a Church service.

Foreign immigrants, out of the prodigious number of this year, (586,000), will find their way to these Territories, but they are being chiefly settled by the sons and daughters of our own people. In *Dakotah*, the *Black Hills* region, *Montana*, and *West Nebraska* their numbers are rapidly increasing.

5. SINGING.—Hymn 926, "Hark! in the wilderness a cry, verses 3-6." 6. PRAYER.—Plead for the souls of the pioneer emigrants; for the hardened and the tender-hearted; for the tempted, the wandering, and back-slidden.

7. SINGING.—Hymn 935, "See how great a flame aspires." 8. Let the missionaries be remembered with warm sympathy. We have in New Mexico 13 missionaries; in Arizona, 7; in Utah, 8; in Montana, 9; in the Black Hills, 5; in Dakota, 11; in West Nebraska, 20.

9. SINGING.—Hymn 567, "Stand up, stand up for Jesus." 10. PRAYER.—For our preachers on the frontier: that their number may increase as the work expands before them; that they may be equipped with the whole armor of God, and fear no exposure, exertion, or opposition.

11. SINGING.—Hymn 934, "When shall the voice of singing." Let various considerations on the destiny of the country and of the new territories be urged. Let prayer continue in the Church for more money and more men.

12. SINGING.—Hymn 1089, "My country 'tis of thee." 13. MISSIONARY COLLECTION. 14. SINGING.—Hymn 915, "The Lord will come, and not be slow." 15. BENEDICTION.

The Meeting of the Book Committee.

This important committee of the church met in New York City Feb. 9th, 10th and 11th. All the members of the committee were present, and all the editors except Dr. Whedon of the *Quarterly Review* and Rev. Dr. Hoyt of the *Western*. We publish on the first page of this issue the official abstract of the proceedings which all our readers should study carefully. It is a marvelous showing that a single church should in one year sell \$1,576,783 99 worth of books and periodicals. The total profits for the past year were \$87,981 86. The official periodicals are all doing well, as the figures show. The Committee was grateful at the showing of the SOUTHWESTERN. Each year its cash receipts improve, and its future is assured.

The Missionary Concert Programme for March, 1881.

SUBJECT—"Domestic Missions in the Territories."

1. SINGING.—Hymn 921, "Eternal Father, thou hast said." 2. SCRIPTURE READING.—Psa. xvi, xvi.

The supervision of our Missionary Board over Domestic Mission work was, at the last General Conference, greatly extended. To the New Mexico and Arizona Missions were added those of the Black Hills, Dakota, Indian Territory, Montana, Utah, and West Nebraska. We do not consider at this moment the claims of our different Missions to the American Indians upon our attention, nor that vast field of Domestic Mission work extended through the Conferences embracing our important work in the South, but invoke the interest and prayers of the Church to-day for these distinctively Territorial Missions of the Board.

Go to the map, and get a clear view of this central region of the continent. Napoleon studied thoroughly the topography of the countries he sought to conquer.

Remember, first, the Missionary authorities. They carry on their hearts the burden of these newly-formed circuits and stations. Pray for the Missionary Secretaries and the Missionary Board and General Committee.

3. PRAYER.—Giving thanks for the Church, the origin of our own, its growth and unity. Praying for the increase of unity and zeal in the spirit of our fathers to do God's work in our own land.

4. SINGING.—Hymn 770—"I love thy kingdom, Lord." Attention should be directed to the needs of the Territories.

New Mexico has its old Spanish-Mexican population. They seem unimpressible, yet in many instances their hearts are won. The extending railroads now draw American settlers, and their wants must be met. Our Superintendent has labored here faithfully over twelve years.

In Utah vigorous work has been done this year against Mormonism. We have a church at Salt Lake City existing one thousand, a "University of Utah" founded, Sunday-schools growing, and Mormonism is being held up on the young people. The most serious degree of Mormonism is being held up on the young people. The most serious degree of Mormonism is being held up on the young people.

The great publishing interests of our church are in safe hands.

The Texas "Miscegenation" Case.

The Austin *Daily Dispatch* says, with reference to the Francois case, in which Emile Francois was subjected to three years imprisonment in penitentiary for marrying a colored woman, and afterward released by order of the United States Circuit Court:

It is reported that three prominent Texas State officials are about to be prosecuted criminally in the Federal Courts for conspiring to deprive Emile Francois of "the equal protection of the laws," in violation of Sec. 5518 of the U. S. Revised Statutes. The punishment for this crime may be \$5,000 fine, and six years imprisonment at hard labor.

The other State officials implicated will probably be prosecuted, under Sec. 5510 of said Statutes, for subverting Francois (without conspiracy) under color of a State law, to a different punishment, by reason of his color and race, than is prescribed for the punishment of citizens generally. The maximum punishment for these last mentioned officials is \$1,000 fine, and one year's imprisonment.

That all these guilty functionaries will be justly punished, there would seem to be no doubt. The Federal Courts have already held California officials liable (both civilly and criminally) for cutting off a Chinaman's pig-tail. Of course, then, our State officials should expect to be very severely dealt with for unlawfully robbing a white man of his liberty.

The leading members of a few Bourbon State Governments will yet have to be juggled before the equal rights of citizens can be secured.

Just Recognition.

In marked contrast to the ill-natured criticisms of the N. O. *Democrat*, of recent date, is the following editorial preface to a lengthy article in the *Westeyan Christian Advocate* (Church South) of Macon, Georgia, edited by Dr. Haygood:

The Freedmen's Aid Society is a great power in the work of the Methodist Episcopal Church. It has done a great and noble work in the Southern States during the last thirteen years. We have taken the trouble to procure and read the thirteen reports of the Society. We have just received the Thirteenth Annual Report, for which we thank the Secretary, Rev. Dr. E. S. Rusk. The worst things have been in one-sided anniversary speeches sometimes, but we observe with pleasure a better tone and spirit in these reports. The speakers are earnest and stalwart, but they speak far more justly of Southern people. These are things of which we are proud.

The best things have been in the really great and good work accomplished by the Society. Few of our people are familiar with the work of the Society; for the sake of many who have not had opportunity to inform themselves we add some facts. Some people affect to "pooh-pooh" this work. This is the work of the Methodist Episcopal Church has done and is doing a great and blessed work for the negroes through the Freedmen's Aid Society, as well as in other useful ways. It is a very large work; it cost last year, 1880, \$104,376 25. During thirteen years past the Society has collected and disbursed \$893,918 46. During the year one of the finest college buildings, North or South, has been erected in Atlanta. We refer to Christian Hall.

From the *Northern Christian Advocate*: "The recent advent of the New Orleans Jubilee singers in Syracuse, awakened much interest in the object for which Dr. and Mrs. Godman have been so long and faithfully toiling. Their unwearied efforts in behalf of the Orphans' Home in Louisiana are meeting with great success, and those interested in the colored people living South well know that there more than in any other locality is needed a home for orphans. We must congratulate Dr. and Mrs. Godman in that they have been able to present to the public a company of singers such as have not been excelled by any troupe of that character, and their sweet melodies will long linger in the ears of those who heard them."

We have received a copy of the SOUTHWESTERN CHRISTIAN ADVOCATE published at New Orleans, La. We find much of instruction and moral teaching in the ADVOCATE and would recommend it not only to members of the M. E. Church but all others who do not have the unmistakable assurance that eternal bliss is sure to be their portion. The ADVOCATE publishes, free of cost, to subscribers, advertisements of lost friends, this is a good feature and one which is destined to make many wanderers happy.—*Commercial Recorder, Ennis, Texas.*

A lady once requested Rowland Hill to examine her son as a candidate for the ministry, remarking, "I am sure he has a talent, but it is hid in a napkin." At the close of the interview with the young man, Mr. Hill said, "Well, madam, I have shaken the napkin, and I cannot find the talent." We fear the modern church is not always as thoughtful as Mr. Hill.

We have received a sermon by Rev. F. C. Ewer, on the imprisonment of English priests for conscience sake. It is published by R. & J. B. Young & Co., New York.

## PERSONAL MENTION.

—Gen. Grant is about to start for another trip to Mexico. His visit will be for the purpose of forwarding the interests of the great railway scheme which is to connect the city of Mexico with New York.

—Rev. John Curtis, of Mayfield, Miss., visited Kansas in November, and stopped at Junction City, and Emporia. He found some of his old Mississippi friends there getting along finely. He was invited to preach at Junction City and did so.

—Among our visitors the past week Rev. Mr. Lusk, of the Upper Iowa Conference; Hon. Benjamin Funk, of Bloomington, Ill.; Mr. S. C. Emery and wife, of Indianapolis, Ind.; Rev. Mr. Less and wife, of Cincinnati, Ohio; Morton Culver of Chicago. The city has been for days and still is crowded with visitors from all parts of country.

—Rev. L. A. Radisall has been appointed Corresponding Secretary and Treasurer of the Mission Conference in which he is located as pastor of Salt Lake Church. By his own choice, and transfer of Bishop Foster, under the law concerning these home missions, he again becomes a member of the Central Pennsylvania Conference. By means of the *News*, we extend our hand over the intervening distance, and "welcome home," in the name of the brethren generally, bid him.—*Harrisburg Conference News.*

—The Rev. William E. Huntington, pastor of the Tremont-street Methodist Episcopal Church, Boston, has been elected a trustee of Boston University. Mr. Huntington is a nephew of Bishop Huntington, of the Protestant Episcopal Church. He is a graduate in arts of the University of Wisconsin, and in theology of the School of Theology of Boston University.

He is soon to return from a year's study in Leipzig and Göttingen. Mrs. Gov. Claflin has been elected trustee of Boston University for a new term of five years.

—We noticed the arrival of Philip Phillips and son in our city last week. They were to have sung in Carondelet street M. E. Church South, Thursday evening, but the excitement connected with the Mardi Gras festivities caused the service of song to be postponed, and the distinguished musical author and singer left and sang in Mobile last Friday night. Mr. Phillips while here was unexpectedly wanted to engage for a series of weeks in revival religious services with Dr. Talmage in his church in Brooklyn, beginning March 14. This new engagement led to his giving up his trip to the West Indies for the present. Many of our citizens were disappointed in not hearing Mr. Phillips and his son sing.

OUR SOUTHERN WORK.

Let us hear from you, brethren. Fill up your lists, and let us send out good tidings to your people each week. Shall we have 1000 subscribers for the SOUTHWESTERN from Tennessee this year?

S. P. Bell, McMinnville: "Our last quarterly conference was held on the 7th. Collections, \$13. People were well pleased with Bro. Key, and he preached an excellent sermon to a crowded house."

LOUISIANA.

Wm. Davis, Thibodaux: "I desire to return thanks to the pastor of the A. M. E. Church of Thibodaux, Rev. W. W. Hunter, and members, and also to the Prides of Thibodaux Lodge for their attendance at the service held at the above-mentioned church Monday evening, February 21st, and for their liberal contribution."

James W. Hudson, Baton Rouge: "I arrived at my appointment on the 5th of February. The officers met me gladly, and informed me that nothing on their part shall be left undone to make this Conference year a comfortable one for their pastor. A meeting was going on, conducted by the local preachers and exhorters, which we continued. Many persons have bowed around the altar asking the prayers of the Church. Friday night, eight persons joined. The meeting is still going on. Pray for us."

GENERAL NEWS ITEMS.

Women own nearly \$73,000,000 worth of United States bonds.

General Hancock will be present at the inauguration of Gen. Garfield.

Senator Matt. H. Carpenter, of Wisconsin, died on the 24th at his residence in Washington.

W. H. Vanderbilt has given another \$100,000 to the Vanderbilt University at Nashville, Tenn.

Peru has asked England, France and Italy to mediate in regard to the conditions of peace with Chili.

An extra session of the Senate will probably be convened to confirm the Cabinet appointments of President Garfield, etc.

The Catholic orphanage at Hyde Park, Saratoga, Pa., was burned Saturday night at 10 o'clock. Fifteen

## PERSONAL MENTION.

children were taken out dead and two others are missing.

The liabilities of Mount St. Mary's College, Emmetsburg, are stated at \$165,000 to \$200,000, and its assets at \$50,000 to \$100,000. There are over 100 creditors, but very little of the indebtedness is in Baltimore.

Attorney General Devens expressed the opinion that, so far as at present appears, no additional legislation is necessary in order to protect the rights of the United States under the Thurman act, or general laws relating to Pacific roads.

The temperance movement is agitating the minds of all our people. Petitions are being circulated and very generally signed, all over the country, asking the Legislature to pass an act prohibiting the making or selling of any kind of alcoholic liquors in the State of Alabama.—*Ozark Star.*

The census office announces the following approximate distribution of the total population of the country among the several classes: Males, 25,520,582; females, 24,632,284; natives of the United States, 48,475,506; foreign born, 6,577,141; Chinese, 105,463; number of colored persons to each 100,000 whites is 15,153.

The Civil Service Reform Association has issued a pamphlet illustrating the evils of the spoils system, and pointing out some practical remedies. In this document we are told important facts concerning the Civil Service of the United States. Those desiring the documents of the Association, can obtain them by addressing the Secretary, R. L. Dugdale, 79 Fourth Avenue, New York.

In Hackensack, N. J., a poor wretch stole a ham and was sent to the penitentiary for five years. John J. Berry, a bank cashier, stole \$175,000 and has just been sentenced to the penitentiary for five years. This coincidence and discrepancy suggest gloomy reflections. The discrepancy is one of the things that society will some day pay for in blood and iron—unless it is repeated of.—*The Methodist.*

In Paris, on the 27th, there was a great popular manifestation in honor of the birthday of Victor Hugo. Large numbers of the Chambers of Deputies and other distinguished persons were received by him. While the reception was going on a procession of deputies marched through an enormous crowd to the residence of the illustrious author, who saluted them from a window. The number of people was estimated at 300,000. Louis Blanc delivered a panegyric on M. Hugo at the Trocadero.

A severe engagement took place between the Boers and Gen. Colley's force, and the latter was driven from his position at Spitzkop. There was great loss on both sides. Many British officers were killed and wounded. A telegram from Colley's camp says all the wounded coming in agree in reporting that Gen. Colley has been killed, and only 100 of the British have escaped. The Boers charged up the hill four times, and were about to retreat when the British were forced to retire, because the reserves of ammunition had not been taken to the extreme summit.

Letter from Durant.

DURANT, Miss., Feb. 16, 1881. DEAR EDITOR—I have not been accustomed to writing articles for newspapers, but present surroundings cause me to ask for space in your valuable columns. I take the SOUTHWESTERN and find it one of the most valuable papers I ever read; I think no family who wants a good Christian paper in its circle should be without it. I have been teaching school here nearly four years and am engaged in that good work now, and I hope the time is not distant in which our beautiful sunny South will bloom and bring forth the fruits of her many earnest teachers; I have regularly 100 pupils and am assisted by Miss Sarah Stewart. Everything seems to be in a prospering condition.

What I want to speak about mostly is the Sunday-school. There are 150 pupils who attend this Sunday-school when you can get them to come. Indeed I am sorry to say that every Sunday morning I hear the bell, pick up my Sunday-school material and start, but on arriving at the M. E. Church I find no one there save the sexton. This is enough to discourage the heart of one who so much wishes the elevation of the colored race to that standard which will make them an "ornament to their families and a blessing to their country." Mr. J. D. Westberry is our superintendent and does all he can to make the work proper. Indeed I must say that many parents will not let their children attend the Sunday-school but will allow them to loaf around on the streets and participate in every thing that will make them bad men and women. I believe that nearly all bad habits arise from Sabbath violation; and it is

quite heart-breaking to see our boys and girls who have capacity for learning most anything, coming up in vice and misery. I think if they would take the SOUTHWESTERN, and see the progress of other Sunday-schools, they would be ashamed and try to do better. I refer to the parents, for it is difficult to get a congregation out to church. If we would be men and women to work for our illiterate race, we must work and use every means in our power to promote their enlightenment. I write this to let you know how we are getting along with our Sunday-school. Many send their children to the public schools without providing for them, saying that the teacher ought to provide books. I believe that if there were no public schools our children would come up in many places as do the heathens. I sincerely hope that God will pour out his blessing on this place and the entire South, and cause the light of knowledge to shine in every heart. If we would ever become a powerful race we must educate. Then we can contend for our rights and not be hampered about because of the ignorance of our race. I will take great pleasure in circulating the SOUTHWESTERN among my many friends as I believe that it is the Sunday-school's guide and the colored man's friend, and will show him the status of his race. Many of our people do not realize the benefit of an education. May the God of all good be with our race in this hour of trial. G. H. HILL.

The Alexandria and Pineville Charge.

DEAR EDITOR—Having served the good people at Alexandria and Pineville three years as pastor, under such pleasant circumstances from first to last, duty compels me, just at this juncture, as we sever connection, to say a few words of the many kind things I might say of them.

When in 1878 I was appointed by Bishop Harris to this charge, I went with light heart believing the Master, who had called me to work in His vineyard would give me friends and bless my efforts.











WHOLE NUMBER 449.



















## THE SOUTHWESTERN.

JOSEPH C. HARTZELL, D. D., Editor.  
THURSDAY, MARCH 17, 1881.

## An Earnest Word with our Agents.

DEAR BRETHREN: We want to thank all heartily who have during the past few weeks done such noble work in securing subscribers for the SOUTHWESTERN. As a result of your efforts we have more subscribers to-day than we have had at any time since the paper began. To all who have sent lists for 1881, we want to say these things:

1. **Thank you.** And now that you have done your work so well, we will see to it that the paper helps you and your people in church, home and business life.

2. **Begin at once to collect all that is due in subscriptions.** Do not let the bill run long. We need the money, and the longer you postpone collecting from your subscribers the more apt you are to have to pay the bill yourself. If you despair collecting from any subscriber have his paper stopped. We do not want you to get in debt.

3. **Get up your fragments.** There are yet some among your people who will take the paper if you ask them. Do so and add one or more names to your list.

And now a word to those preachers who have not done anything yet. There are at least one hundred of these in the patronizing territory of the paper who have not sent on a subscriber for 1881. Brethren, this is not fair. You get your own paper for \$1 because you are expected to act as agents for it. You promised absolutely to contribute that you would circulate the paper. Your people need the paper, and you do wrong not to see that they have it. Every preacher can and ought to get some subscribers. It can be done no matter how poor the church.

If the preachers have already done well, and the list of subscribers will do their duty, the next thing they will put our list to sleep. Shall it not be done?

We will gladly send specimen copies free to any who want them to convert with.

Dr. Haywood, of Georgia has written a book on the negro's relation to the South and his future in this section. It will be published soon.

A copy of *El Abogado Cristiano* illustrated has been received from the City of Mexico, with compliments of H. L. Corbell. It has illustrations of Madrid, Spain, railway stations.

A brother at a poor charge in Mississippi, sending names and money, says: "I have the promise of more soon. I wish to collect \$20 this year for the best paper I have ever read. My people are anxious to have it."

Our readers will do well to read the advertisement of Rev. R. Gregg, on his book "Notes on Baptism." We have heretofore noticed and commended this work in which the spirituality of Baptism as Covenant made or kept is clearly set forth.

The late Dr. Watkins, of Mississippi, of the M. E. Church, South, was a beautiful character. At his funeral a child said "I want to be like him. I know he is a pretty corpse, for he was so good to us children." That was a touching and eloquent eulogy.

The fund called for by the ADVENTURE of the *Adventurer* in memory of the late William Gilbert Hays, to be placed in the People's Church, New York, has reached nearly ten hundred dollars. The pastor, Rev. J. W. Hamilton, has received their amount in some varying from twenty-five cents to twenty-five dollars.

Remember that week the appointment of Dr. D. R. Hays, the president and corresponding secretary of the Board of Missions of the Methodist Episcopal Church, South, Dr. Hays has been named in charge of this work, and is well known to our readers.

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## Associated Charities.

How can the charitable best relieve the distress of the poor and needy in our large cities? This has come to be a very important question. All who have studied this subject have learned that the indiscriminate giving of alms tends to raise up a race of paupers, many of whom ought to be made take care of themselves, and also often leaves the most needy without aid.

The problem is being successfully grappled with in several large cities in the North. We have received the First Annual Report of the Central Board of the Associated Charities, of Cincinnati. The Board represents all the principal charitable associations and agencies in that city, by which the whole city is districted, and complete supervision is had of all help given, and a full list kept of all who are helped, and provisions made by which impostors are detected, worthy cases found out, and as far as possible the needy helped to ways of aiding themselves. During this first year out of 1025 cases asking aid 682 were assisted; 170 were found undeserving. The object of this organization as set forth in its Constitution are: 1. To secure the proper relief of all deserving cases of destitution. 2. To protect the community from imposition and fraudulent begging. 3. To prevent indiscriminate and duplicate giving.

4. To make employment the basis of relief, when practicable. 5. To reduce vagrancy and pauperism, and ascertain their true causes. Judging from the encouraging facts presented in this report these very desirable objects will be largely attained. The Mayor of the city and heads of principal city institutions are ex-officio members of the Board of Control. Mrs. Dr. R. S. Rust, Dr. J. M. Walden, Dr. R. S. Rust, Dr. W. B. Davis, and others of our own Church have been largely active in organizing this movement.

## Our Negro Population.

The census has effectually dispelled many of the absurd theories and notions which have been current among many people concerning the negro population of the United States.

In the first place the apologists and defenders of slavery, both North and South, said that freedom would lead to the gradual extinction of the Negroes. A prominent Southern divine, only a few months ago, proved, as he thought conclusively, in a leading magazine, that the "facts" in the case settled the matter, that only one of two alternatives was before the Negroes of America—emigration or extermination. This blindly stupid writer was but one of many, who, reasoning from the stand point of their prejudices and ignorance of the real facts in the case, have filled the public ear for fifteen years with senseless twaddle, about the awful deterioration going on among our negro population. That there is much of ignorance, and vice and superstition among the masses of this people all know; but that they have more vice, and ignorance and superstition than any other class of people would have who had passed through their experience only fools will believe. Those who have studied their characters and condition with sincere purpose to understand and aid them in their struggles for freedom and success, (and these alone are competent to judge) know that these people differ from other American citizens of the same grade of intelligence, only in the accidental fact of color. They have no more vices or virtues, and like too many others in our midst they, as a class, have too many of the former and not enough of the latter. The census proves conclusively that, in all the essential elements of manhood and citizenship, they are not only holding their own but improving, and that too in spite of the tremendous odds against them since made citizens, and also of the fact that they began their citizenship fifteen years ago without property or education, and amidst the moral degeneracy which generations of slavery had fastened upon them.

According to the census there are now negroes of all shades in the United States 3,777,151; against 4,141,500 in 1860. Thus, in twenty years, the increase has been 2,135,651, or about fifty-two per cent. During the same period the rest of the population increased from 37,407,401 in 1860, to 43,975,715 in 1880, or 17.4 per cent. This is a gain of about thirty-two per cent. But during these twenty years 2,900,000 have been added by our foreign immigration, and deducting these it leaves the actual increase of the negro population was just about the same as among the rest of the people.

As to the question of the negro's progress in the last twenty years, the census shows that the negro population in 1860 was 4,141,500, and in 1880 it was 3,777,151. This is a gain of 2,135,651, or about fifty-two per cent. During the same period the rest of the population increased from 37,407,401 in 1860, to 43,975,715 in 1880, or 17.4 per cent. This is a gain of about thirty-two per cent. But during these twenty years 2,900,000 have been added by our foreign immigration, and deducting these it leaves the actual increase of the negro population was just about the same as among the rest of the people.

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peace the negroes have done better than in slavery and peace. This comparison is made more favorable for the negroes in freedom by the fact that from 1850 to 1880 slave breeding was reduced to a science in several States. Substantially the same results are attained by comparing the increase of population from 1870 to 1880. The demonstration is complete that the negro population of the United States is a fixed factor as much so as are the 6,667,360 foreign born citizens the census shows to be in our midst; or of any equal number of native born Americans.

The whole population of the country is 50,152,866, and of these 6,667,151 are colored. So that there is now in the United States one colored person to every seven and two-third white persons. As compared with the whole population of the United States, because of foreign immigration, the negro population is not increasing quite as fast, but as compared with the population of the Southern States, where there is practically no foreign immigration, the negroes are increasing faster than the whites.

As in the matter of numbers so in intelligence, morality and property, the negro population of America is doing well. When the facts of the census are all in and tabulated, the showing in these respects will be gratifying.

In reading one of the latest elaborate defenses of slavery we came across one argument based upon the thickness of the negroes skull. This, it was said, was a providential indication that the negro was intended for slavery, because it gave a ready means of defense against cruel masters. Instances were given where slaves had protected themselves against wicked masters by butting their over. As supremely ridiculous as it may seem, this argument was elaborated with great care. Not more senseless and ridiculous are nine-tenths of the statements and arguments of to-day used against the capabilities of the Negroes. Let us hope that the substantial facts brought out by the census will have sufficient power to destroy many of the blind and stupid prejudices which make such arguments possible. The Negro population has demonstrated its right to fair play; give it that and its future is assured.

## American Bible Society.

The stated meeting of the Board of Managers was held in New York, March 3d, Frederick S. Winston, Esq., in the chair. The religious exercises were conducted by Dr. McLean.

The Board by a unanimous vote, elected to the office of President of the Society, Samuel Wells Williams, LL.D., Professor of Chinese in Yale College. His acceptance of the position is anticipated with great satisfaction.

The Board ordered the publication, in raised letters for the blind, of one of the Gospels of the Japanese translation.

Grants of books were made to societies, churches, and individuals in more than twenty States of the Union, to the value of about \$10,000. Appropriations, in funds, were made to the Society's agencies in Turkey and Mexico, to the Bible Society of France, to the American Board for work in Sweden, and to the Presbyterian Board for the Louisiana Mission; amounting in the aggregate to \$68,265.

Most interesting letters were presented from nearly all the Society's agents in foreign lands. It is especially pleasant to be able to report the safety of Mr. Whipple, of Persia.

One auxiliary was recognized in Iowa, and another in Tennessee. Receipts for the month, \$64,268 87. Issues, 69,492 volumes.

## Southwestern Bible Society.

The Thirty-first Annual Report of this society has been received. Its territory includes Louisiana and southern Mississippi. This report is made especially valuable by the able address of Rev. Dr. Palmer, which it contains, on "God's Providence toward the Bible."

Under the direction of the agent, Rev. J. A. Ivy, a large amount of colporteur work has been done the past year. From seven to seventeen colporteurs have been employed, each month. In Louisiana the following eleven parishes have been thoroughly canvassed: Caldwell, Winn, Red River, Webster, East Feliciana, East Baton Rouge, Livingston, St. Tammany, Terrebonne, Lafourche and LaFourche. Nineteen parishes were canvassed the year before, and four others are nearly done. This leaves seventeen to be canvassed, yet, and in nine of these something has been done.

In Mississippi six counties have been thoroughly worked during the year, while, with the counties before mentioned, make twenty-two only

a few remain in the Mississippi territory to be worked. The following are the summaries of this feature of the work the past year:

Number of families visited.....	30,016
Number of families found destitute of Bibles.....	10,853
Number of books sold.....	16,853
Value of books sold.....	\$4,851
Number of books donated.....	3,202
Value of books donated.....	\$456 10
Number of days worked.....	1,300
Number of miles traveled.....	12,353
Expenses.....	\$428 66
Wages paid.....	\$2,022 87
Money paid for Bibles.....	\$1,457 29
Books on hand.....	13,699
Value of books.....	\$10,858 29

Wherever families have been found destitute of the Bible it has been offered to them. Of these 8721 and 3210 individuals have accepted the precious word. Some refuse to accept it at all.

The relation of this society to the American Bible Society is indicated by the following extract from the report of M. M. Greenwood, acting corresponding secretary.

"The society and community are brought under renewed and augmented obligations to the American Bible Society, which has ever so generously and cheerfully aided us, for the continued manifestation of its parental solicitude, in repeated liberal grants of books by which alone this work could have been performed. Very many persons have thus received the Bible, who might otherwise never have owned a copy of God's word; and as well as we, they are a lasting debt of gratitude to this noble benefactor."

The collections from all the churches throughout the territory during the past year amounted to only \$632.89.

## The Czar of Russia Assassinated.

On last Sunday afternoon while the Czar of Russia was returning home from the Michael Palace, in St. Petersburg, a bomb was thrown by an assassin under the rear end of his carriage. It exploded, and although it damaged the vehicle did not injure him. He stepped out upon the ground, when another bomb fell at his feet, and exploding shattered both legs below the knee and inflicted other terrible injuries. Col. Dorigaboy who stood beside him, although much injured himself, laid the dying man in his carriage and he was taken to his winter palace, where he expired in about three hours. All the royal family were present at the death-bed. The two assassins were arrested.

This terrible crime is the work of the nihilists. Three times before desperate attempts have been made to kill the Czar. And for what? Russia has never had as progressive a monarch. For twenty-five years he has ruled the nation, and in that time he has inaugurated and brought to pass stupendous reforms. Nihilism strikes at every real interest of society, and aims to dethrone all law and order and to wipe out of the human soul all idea of God.

Alexander II, Nicolaievitch, Emperor of Russia, was born April 20, 1818, and so was nearly sixty-three years old. He became Emperor in 1855. Speaking of him, the New Orleans Times says:

He commenced his reign at a very critical period in the history of Russia. England, France, Turkey and Prussia were all in war against her. Single handed she was contending against these great powers. After Alexander came to the throne Sebastopol fell, but the allied powers gained no further advantages, and through the mediation of the neutral Germany peace was soon after declared. With the return of peace, Alexander devoted himself to the improvement of the condition of his people and the development of the resources of his empire. He granted greater freedom to the press, emancipated the nation from military routine, removed the prohibition that prevented Russia from visiting foreign lands, infused new life into commerce, laid the foundation of a system of schools that makes Russia superior to many European countries with respect to her educational facilities, and inaugurated a railroad system that promises at no distant time, to cover the empire with railroad like network. The great reform, however, by which he will be remembered in history as one of the world's great philanthropists, was the emancipation of the serfs. Millions of Russian peasants whose bondage was absolute slavery, won their freedom to the czar who was murdered in 1881. In the latter part of his reign he ceased his reform measures and ruled with an iron hand. This change, however, was not permanent, but was a temporary reaction, and his people did not appreciate his efforts in their behalf.

The Northern Snow Storms.

While our people in this region have been enjoying the glorious sunshine and vegetation in putting on its garb of beauty, our friends in the north have been having terrific snow storms. The following from the *Northeastern* gives some idea of what those storms have been:

The Northwestern railway has spent over three hundred thousand dollars in the fight against snow, since October last. Thirty-four immense snow plows have had plenty of work, and those have been followed by a host of smaller ones, from two to six locomotives each. The night of these plows and the greatest power of a snow drift may be estimated from the facts that one plow weighing forty-eight thousand pounds, hauled by eighty horses, pushed it with all its iron and driven by six locomotives, attacked a snow-choked cutting, but was defeated! The drift was fifty-two feet high. When the workmen, after the tremendous charge, caught a glimpse of the immense plow, they found that it was all ice, iron and steel, and twenty-eight thousand pounds had been repelled as if it were a feather; and that it had rolled down the cutting over the drift and had lodged against some forest trees where it proposes to remain until summer.

One bridge on the road crosses a gully seventeen feet deep. This gully filled up and the snow was piled fifteen feet over bridge and stream. From one out three hundred and twenty-four thousand cubic yards of snow were taken, but in eight hours the wind had piled it up full again. Nine separate trains of cars with an average of seventy-five workmen each cleared the way between Chicago and Elgin, last Friday. We do not hear that the track remains clear. Nine thousand men have been employed from time to time during the winter as shovellers.

March 4 a train on the Illinois Central spent thirteen hours moving less than two miles. It started for New Orleans with four engines in front and two in the rear, at six in the evening, and reached Sixteenth street only at half-past seven the next morning, with swarms of men shoveling snow all the time.

## Cabinet Sketches.

The following are sketches of President Garfield's Cabinet.

## SECRETARY OF STATE.

James G. Blaine, a resident of Augusta, Maine, was born in Washington county, Pennsylvania, Jan. 31, 1830; graduated at Washington College, Pennsylvania; admitted to the editorial profession, and went to Maine, where he edited the *Portland Advertiser* and the *Kennebec* for several years. He was elected to the Legislature in 1859, '60, '61 and '62, serving the last two years as Speaker of the House; was elected to the Thirty-eighth, Thirty-ninth, Fortieth, Forty-first, Forty-second, and Forty-third Congresses, serving as Speaker of the last three. He was re-elected to the Forty-fourth; was elected to the United States Senate to fill the vacancy occasioned by the resignation of Lot M. Morrill, appointed Secretary of the Treasury, and was elected for the ensuing term, which will expire March 3, 1885. In 1876 he was a prominent candidate for the Presidential nomination.

## SECRETARY OF THE TREASURY.

William Windom, of Winona, Minn., was born in Belmont county, Ohio, May 10, 1827, received an academic education; studied law at Mount Vernon, Ohio; practiced his profession in that State and in Minnesota until 1859; was elected prosecuting attorney for Kanon county in 1852; removed to Minnesota in 1855; was a representative in the Thirty-sixth, Thirty-seventh, Thirty-eighth, Thirty-ninth, and Fortieth Congresses; was appointed by the Governor of Minnesota, in July, 1870, to fill the unexpired term of Daniel S. Norton, deceased, in the Senate of the United States; was subsequently elected as a Republican, and was re-elected in 1877, for the term to expire March 3, 1883. He received the vote of his State for the Presidency at Chicago in 1880. He has taken a deep interest in the negro exiles from the South, and the improvement of the Mississippi valley. He is one of the most eminent statesmen of the West.

## SECRETARY OF THE INTERIOR.

Samuel J. Kirkwood, of Iowa City, Iowa, was born in Hartford county, Maryland, Dec. 20, 1813; received a limited education at the academy of John McLeod, in Washington City; removed to Richmond county, Ohio, in 1835, and studied law; was admitted to the bar in 1843; was elected prosecuting attorney in 1845 and again in 1847; was in 1850-'51 a member of the convention that formed the present constitution of Ohio; removed to Johnson county, Iowa, in 1855; was elected to the State Senate in 1856; was elected Governor in 1859 and again in 1861; was in 1863 nominated by President Lincoln and confirmed as minister to Denmark, but declined; was in 1866 elected to the United States Senate to fill the unexpired term of James H. Lane, who died in 1865; was elected Governor of Iowa and resigned Jan. 31, 1877; was elected in January, 1876, to the United States Senate as a Republican to succeed George G. Wright, for the term to expire March 3, 1883.

## ATTORNEY GENERAL.

Wayne MacVeagh, of Harrisburg, Penn., was born at Phoenixville, Chester county, April 19, 1833. He received his early education in Chester county, but was sent to college at Fredland Seminary, in Montgomery county. He graduated in Yale College in the famous class of 1853, and then studied law with the Hon. Joseph J. Lewis, of Westchester, and was in that borough admitted to the bar April 26, 1856. Soon after he was elected district attorney of Chester county, and served for three years. During the late war Mr. MacVeagh was twice in the service, first as a captain of a company of cavalry, for two weeks only, when the invasion of the State was threatened, in September, 1862, and as major on the staff of Maj.-Gen. Couch during the emergency of 1863. He had attained such prominence in political circles that he was made chairman of the Republican State Central Committee in 1868. In 1870 President Grant appointed him to succeed E. Jay Morris as Minister to Constantinople. This position he held until near the close of 1871, when he resigned and was succeeded by George H. Baker. In early 1872 he was married to Mary, daughter of Mr. Lewis, his law preceptor, and, after her death, he married, in 1867, a daughter of ex-Senator Simon Cameron. On account of his new family relations, after his return from the Turkish Mission, he moved his residence to Harrisburg. From there he was elected a delegate to the constitutional convention, where he served as chairman of the committee on judiciary and on legislation. In 1876 Mr. MacVeagh removed to Phila-

delphia. In 1877 he was at the head of President Hayes' Louisiana commission. He was also prominent in the movement against the third term last year. He has always been opposed to the stalwart wing of the Republican party.

## SECRETARY OF WAR.

Robert Todd Lincoln, the eldest son and only surviving child of Abraham Lincoln, America's martyred President. He was born in Springfield, Ill., Aug. 1, 1843. He prepared for college at Phillips Academy, Exeter, N. H., and entered Harvard, graduating the summer of 1864. Four months subsequently he became a member of the Harvard Law School. But before finishing the course he went into the army and was on Gen. Grant's staff with the rank of captain, from Feb. 20 to June 10, 1865, until the war closed. He then returned to his law-books, and completed his studies. He located in Chicago, and was admitted to the bar by the Supreme Court of the State, Feb. 25, 1867. In September, 1868 he was married in Washington, by Bishop Simpson, to Mary Harlan, daughter of ex-Senator Harlan, of Iowa. He and his wife spent six months of the summer and fall of 1872 in Europe, and on returning to Chicago, he associated himself with Edward W. Tamm, in law practice, and the two have been partners ever since, the firm being one of the best known in the city, and doing a large and lucrative business. Mr. Lincoln, politically, followed in the footsteps of his illustrious father, and is a "stalwart" Republican, though, with two exceptions, he has taken no active part in politics. He was conspicuous several years ago in squelching the gang of robbers who controlled the South Town, and in other notorious salaried positions for doing nothing. He was elected supervisor, and put the affairs of the town in good shape, and, since then, not a dollar of taxes has been levied for town purposes. He came to the front again in 1880, favoring Gen. Grant for President. He was a delegate to the State convention, and was chosen to represent in part his congressional district in the National convention, but gave up his place to Stephen A. Douglas, Jr. He was Presidential elector on the Republican ticket, and he received a larger number of votes than any of his associates. Mr. Lincoln is a man of vigor, ability, and executive capacity, and is known for his good judgment and unaffected modesty.

## SECRETARY OF THE NAVY.

William H. Hunt is a native of South Carolina, about 60 years of age, and comes of a prominent family. He went from his native State to Louisiana in consequence of trouble growing out of nullification, and became prominent at the bar. When the war broke out he adhered to the Union, and remained a steadfast supporter to the end, giving Gen. Butler valuable assistance during his occupation of New Orleans. For this reason he was ostracized by his family, and, when politics began to reshape themselves in the South after the war, the old line Whig became a Republican, and has been an earnest Republican ever since. He was first brought into prominence in Louisiana politics as the counsel for Gov. Kellogg in his contest with McEnery. His management of that case was very able. He was still further oppressed by the Bourbon element. He was subsequently elected Attorney General on the Republican ticket, served one term and was re-elected on the ticket with Mr. Packard. He was thrown out of office through the influence of the MacVeagh commission which overturned the Packard government, and installed Nicholls while the preparations were being made to seat President Hayes in Washington. MacVeagh and Hunt now meet in Gen. Garfield's cabinet. In April, 1877, Mr. Hunt was appointed a judge of the Court of Claims, Washington, D. C., to fill a vacancy caused by death, having declined the collectorship of the port of New Orleans. The tenure of the court is for life, and it is considered extraordinary by many that he should resign a life position to accept a cabinet place. Judge Hunt is about 45 years of age, and is a man of moderate financial circumstances. The appointment is attributed to the influence of Senator Kellogg, and is received with satisfaction by Southern Republicans.

## POSTMASTER GENERAL.

Thomas L. James was born in Utica, N. Y., March 29, 1831. He was educated at the Utica Academy, but, at the age of 15 was apprenticed to learn the printing business to Wesley Bailey, the veteran Abolition editor of the *Liberty Press*. Young James served the apprenticeship, five years, and in the meantime wrote several articles for the *Liberty Press*. He became a violent Whig, advocating the principles of the party long before he was old enough to vote for them. He believed then, when a mere boy, that every creed, every color, and every nationality should have equal rights, and he has never deserted these principles since. In 1857, in partnership with the Hon. Francis B. Fisher, he purchased the *Madison County Journal*, a Whig paper published at Hamilton. At this time things were strongly Democratic, and the town of Hamilton, under the lead of Gen. James W. Nye, afterwards United States Senator from Nevada, was the Democratic stronghold of the county. Mr. James' paper did good service in the free-soil Whig cause, but the Democratic tendencies of the county were too strong to be overcome by private ink, and in 1859, in person, he was elected to the Democratic ticket. When the Republican party was first formed, Mr. James advocated the election of Fremont. During the last five years at Hamilton he was Collector of Canal Tolls, and this office he filled with satisfaction.

In conjunction with his editorial duties, until he left Hamilton to go to New York City, in 1861. He held several Custom House appointments, and was President of the board of examiners for the service. For many years he and Senator Conkling have been warm personal and political friends. In 1878 President Grant appointed Mr. James Postmaster of New York, which position he has occupied ever since with great efficiency. In 1880 he was tendered the nomination for Mayor, by German Republicans, but declined.

After General Garfield was inaugurated President of the United States his first act was to turn and reverently kiss his mother and wife. This act was worthy a Christian and chivalrous statesman. That mother through the poverty and hardship of youth had been his truest and best friend, and that wife, in manhood with its greater struggles and hardships, has been his best adviser and constant inspiration. Besides it was fitting that he who had just been made ruler of the greatest nation on earth, should thus recognize woman as his equal, before the assembled thousands of that nation, whose Christian civilization places her by the side of man, his equal in rights and privileges.

The Mississippi Methodist pays this deserved compliment to our Brother Penny, of the Mississippi Conference: "If the colored people had such preachers and teachers among them everywhere as Penny, the eloquent preacher, and Bell, the public school teacher at DeKalb, their condition would be very much improved. These are making every effort to raise the standard of morality, and to suppress the vices of their people. They take the same part in politics that we do; viz: they advise their people to support none but good men for office. They desire encouragement and get it, from the white people."

General Hancock, the defeated Democratic candidate for the presidency, was present and took part in the inauguration ceremonies, when his competitor, General Garfield, was made President. This is highly creditable to General Hancock. It indicates that he is broad and great enough to rise above the feelings of jealousy and hatred which afflict men of smaller mold when they are defeated. This incident recalls to mind the fact that Stephen A. Douglas, a defeated candidate was present at the inauguration of President Lincoln in 1861, and held the latter's hat during the ceremony.

We have received the Twentieth Biennial Report (Fortieth Annual Report) of the Illinois Institution for the Education of the Deaf and Dumb, located at Jacksonville, for the year ending Sept. 30, 1880. This institution has for many years maintained a very high reputation as to management and efficiency, under the superintendency of Philip G. Gillett, A. M., LL.D. There were on the rolls, September 30, 1880, 567 pupils. All the branches of an ordinary education are taught as well as the principal branches of industry.

A good home can be bought near Indian Village, St. Tammany parish, La. It is well improved, has 300 orange trees on it besides peach, apple and pecan trees. The neighborhood is good. A large number of well-to-do and thrifty colored people have settled near and own their own places. There is a good Methodist Church near by. The price is \$700. A part of the place can be bought on reasonable terms. Address Mr. Sadler, Rigolets, La.

Not one tenth of the land of Louisiana is under cultivation. The exact figures are as follows: Whole number of acres 26,461,440; under cultivation 2,345,009 acres, leaving a balance of 24,116,431 acres uncultivated.

## PERSONAL MENTION.

Bishop Merrill is now in India and is expected home in May.

Rev. James Hayward, of the Louisiana Conference, died in this city on the 10th inst., and was buried the 11th, from Mt. Zion Church. An obituary will appear next week.

Our readers will under death notices see an obituary of Rev. H. Skewes, of the Austin Conference. He was a faithful and true man. We extend our heartfelt sympathies to the widow in her sorrow.

Another of the old and honored members of the Louisiana Conference has passed to his reward. Rev. Robert Hodge died in this city on the 12th, and was buried from Wesley Chapel on the 13th. An obituary will appear next week.

Dr. J. M. Ried, one of the Missionary Secretaries, sails April 30 for Europe, and will visit our Missions and Conferences in Italy, Switzerland, Germany, Norway, Sweden, and Denmark, completing

his tour in time to attend the Ecumenical Conference to meet in London in September.

President Garfield and his wife, mother and daughter continue their regular Sunday attendance at the little Christian Church in Washington. This fidelity to the church to which he belongs is commendable in Gen. Garfield. On the first Sabbath after his inauguration he and his family partook of the Lord's Supper.

From the Keokuk, Iowa, papers we learn that the funeral services of Mrs. Bussey, a memoir of whose life we published last week, occurred in that city March 3. Rev. C. L. Stafford conducted the services, and a very large company of sympathizing friends were present. General Bussey will return to New Orleans in a few days. The following touching telegram was received on the morning of the funeral:

NEW ORLEANS, MARCH 3, 1881.  
To General Cyrus Bussey, Keokuk, Iowa.  
God bless you, and be with you. Be comforted in the love of YOUR CHILDREN.











WHOLE NUMBER 451

fact of vast significance; and it is not God who accepts sinners, offered by Christ; we who receive the sinners, and make the sinners members of a mind with God the Christ. (Rom. V. II.)

Our selection only from sinners headed "Confirmed Sinners." "In the church of Divine Man there is but one sinners," said the master I mentioned, "and the master I mentioned only from God—sinners from God." "Come to do what you have not handled before." They are sinners in the presence of the crucified Christ, who comes in with his sinners. Come to be sinners, and you will be sinners. (Rom. V. II.)

and left the room.

His wife, alarmed at his action and strange words, sprang to him, and not a moment too soon for she found him (may God forgive him), about to take his life. His despair gave her strength, and she leaped to his side, and in spite of her struggles, to smother the instrument of death and place it beyond reach, was but the work of a moment, and then abandoning her husband to his great grief and misery, went uncontrolled.

Her husband looked at her with a dazed expression, and as he realized the enormity of the crime he was about to commit, was filled his heart, and kneeling beside his weeping wife, he implored his tears with her.

After awhile both grew calmer, and, striding his neck with his hand, he began to promise her that he would, when

Godhead there are three persons of one substance, power, and unity, the Father, the Son, and the Holy Ghost.

This Article teaches the fundamental doctrine of God's existence. In its several phrases set forth certain great truths.

*There is but one Living and God.*—This gives us the Christian doctrine of the unity of God as opposed to the plurality of deities. Some may believe in "many gods and many gods" but the Christian believes in only one. "The Lord our God is one." Deut. vi; Eph. iv.6.

*Everlasting*—The eternity of God is here declared. God hath no beginning and shall have no end; only hath immortality, i. e., the state of the inherent perfection of nature. "From everlasting to everlasting thou art God." Ps. l. Tim. i.17.

are **Three Persons**.—The doctrine of the Trinity in the Unity is one of the things hard to be understood, and many who are unlearned and unstable have wrestled the same against the truth of a doctrine which revelation that unassisted man fails to comprehend it. The many uncomprehensible things the operation of nature laws and the fact of this existence are thereby disproven. The manner in which **THREE** lamps in a room affords a common illustration of **ONE** light, is a good illustration of the doctrine of the Trinity. One light, heat, and form of the same sometimes taken as parallel to the persons of the Trinity in Unity doctrine is clearly taught in the Bible. Such passages as, "I make man in my own image, after likeness," showing a counsel of persons prior to the creation of man unfold this truth. In **Matt.**

Nevada	.....	4
New Hampshire	.....	4
New Jersey	.....	4
New Mexico	.....	4
North Carolina	.....	4
Ohio	.....	4
Pennsylvania	.....	4
Rhode Island	.....	4
South Carolina	.....	4
Tennessee	.....	4
Texas	.....	4
Vermont	.....	4
Virginia	.....	4
West Virginia	.....	4
Wisconsin	.....	4
Total States	.....	40
Territories	.....	4
Arizona	.....	4
Dakota	.....	4
District of Columbia	.....	4
Idaho	.....	4
Montana	.....	4
New Mexico	.....	4
Utah	.....	4
Washington	.....	4
Wyoming	.....	4
Total Territories	.....	4
Grand Total	.....	44

The art of using modern  
 lites to advantage was  
 often acquires more rapid  
 real brilliancy.

ship God according to the  
of his own conscience  
permitted to stand in the  
rigid enforcement of the  
against those who insist  
opfers upon them a libe  
with crime."

The Paris correspond  
Times says: "The new  
Russia is almost entirely  
of the affairs of state.  
probably not side his  
advisers. Privy Council  
answers would bring  
blue and narrowness  
not ally internal  
policy. As to the  
quietude, the  
quietly, neither the  
capacities nor his  
views, nor the  
accusation (various  
of his inactivity  
alliance on Russia  
difficulties are  
promises."



















## SOUTHWESTERN.

MARCH 31, 1881.

The facts and figures given to our

readers on the first page of this issue

of the *SOUTHWESTERN*, bearing upon

New Orleans as a center of Internal

and International Commerce, will

amply repay careful study. Great

cities, with their aggregations of

wealth and intelligence, and com-

mercial power, rule the world, and

the Church must control these cen-

ters or be defeated in the conquest

of the world. The great cities of all

continents are the citadels in which

the Church must plant her forces,

and from which her power must radi-

ate along the highways of traffic and

travel. Mere railroad centers are not

enough for the Church. Indianapolis

is a great railroad center, but Cin-

cinnati rules the central West. It is

folly to talk of making great Church

centers independent of great com-

mercial centers. The time was when

a king could dictate the name and

situate of a city should be, and locate

it if he desired in the midst of a desert.

But that time is long past. Kings

and nations build where the finger

of destiny, directed by inevitable

laws of commerce, points out the

spot. New York City, on the extreme

eastern edge of the nation, dictates the

financial policy of 50,000,000 of people.

Boston rules New England; Philadelphia

the central East; Cincinnati the

central West; Chicago the North-

west, and New Orleans the South.

These are the centers of social, intel-

lectual, and commercial power, and

the Church must increase in impor-

tance every year as the people and

wealth of this continent multiply.

To reduce this continent the Church

must strongly occupy these and sim-

ilar centers. This is necessary not

only to save the cities themselves,

but only from these centers can the

Church marshal sufficient power to

influence and save the adjacent mil-

lions. Christ and the Apostles

were the nuclei. They builded

strongly at Jerusalem, and Babylon,

and Antioch, and Ephesus, and

Rome—always operating from the

centers of population and power.

A great need, we had almost said

the great need, of our Southern

work in its administration now, is a

center where all the forces of our

Church, evangelism shall be

concentrated; and where the

missions of society are such as to

enable the churches of the great

South to which our Church in

the Southern States is grappling.

The South has heretofore been

a center of many providential in-

fluences, and on New Orleans as a

center of the South is coming

to be. It is the largest

city in the South, the largest

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## New Orleans and Our South-

ern Work.

The facts and figures given to our

readers on the first page of this issue

of the *SOUTHWESTERN*, bearing upon

New Orleans as a center of Internal

and International Commerce, will

amply repay careful study. Great

cities, with their aggregations of

wealth and intelligence, and com-

mercial power, rule the world, and

the Church must control these cen-

ters or be defeated in the conquest

of the world. The great cities of all

continents are the citadels in which

the Church must plant her forces,

and from which her power must radi-

ate along the highways of traffic and

travel. Mere railroad centers are not

enough for the Church. Indianapolis

is a great railroad center, but Cin-

cinnati rules the central West. It is

folly to talk of making great Church

centers independent of great com-

mercial centers. The time was when

a king could dictate the name and

situate of a city should be, and locate

it if he desired in the midst of a desert.

But that time is long past. Kings

and nations build where the finger

of destiny, directed by inevitable

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## Conference, with the Southwestern

Bible Society, and some plan in-

augurated by which a more liberal

support may be rendered by this

field, to the Southwestern Bible So-

ciety, and the Bible Cause.

For these reasons your committee

would suggest the propriety of

direct communication and com-

munication with the Parent Board, and

that the American Bible Society be

requested to appoint an agent under

its own authority and for this field.

Resolved, Therefore, that the

Louisiana Annual Conference, through

its Secretary, request the

appointment of such agent by the

American Bible Society.

Brother Sawyer, the Secretary of

the Conference, received a reply

from the American Bible Society at

New York, through Dr. McLean, to

the effect that while the South-

western Bible Society existed as

an auxiliary the Parent Board could

not appoint agents in this field.

We believe the judgment of the

Conference is correct. The sooner

the Southwestern Bible Society is

merged into the Parent Society the

better. The territory can be better

worked from headquarters and we

believe that the enthusiasm for the

good cause will be greater, and as

a result there would be better col-

lections.

Louisiana Conference Collec-

tions.

The Louisiana Conference is

asked to raise during the year 1881

the following amounts: For Mis-

sions \$200; for the Freedmen's

Aid Society, \$750; for the Board

of Church Extension, \$500; for the

Sunday-school Union, \$100; for the

Tract Society, \$50, and for the

Episcopal Fund, \$100. The amounts

have been divided among the dis-

tricts as follows:

District.

South New Orleans.....\$200

North New Orleans.....\$200

LaCade.....\$200

Baton Rouge.....\$200

Shreveport.....\$200

Total.....\$1,000

Each presiding elder will apportion

these amounts to the various

charges, and it is hoped the preach-

ers will begin at once to raise them.

It is a great mistake to leave all the

collections to be raised at the end

of the year.

Seamen's Lower Bethel, New

Orleans.

Chaplain Pease, in his Annual

Report, says:

"The end toward which all our

labors at the Bethel are directed is

not amusement by concert and en-

tertainment, nor mere instruction,

but the immediate salvation of the

soul. We have four services on

Sabbath in our Bethel; and have

divine services in our Bethel and

on shipboard on Sabbath and on

week-day evenings, in three differ-

ent languages—Scandinavian,

French and English—and the Lord

of hosts has been with us in our

meetings.

We have an evangelical, unde-

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We have an evangelical, unde-

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## Mansfield Female College.

A little paper has found its way















## THE SOUTHWESTERN.

JOSEPH C. HARTZELL, D. D., Editor.

THURSDAY, APRIL 7, 1881.

## To Our Readers.

The election of Dr. Hartzell to be an Assistant to the Corresponding Secretary of the Freedmen's Aid Society of the Methodist Episcopal Church, and his acceptance of that office, has already been announced to the Church. Such were the circumstances which led to his nomination, and by the Executive Committee of that society, that we heartily concur in the judgment that his selection for that responsible work was providential.

Dr. Hartzell will continue editor of the SOUTHWESTERN without pay, and will be so relieved of all duties as to the office that he can devote all his time to his new duties, and still the paper have the benefit of his general superintendence and editorial words. If any change in this arrangement is made the readers of the paper will be fully informed.

We are happy to embrace this opportunity of saying that the SOUTHWESTERN has more full year numbers at this date than it has at any time since its establishment. The list is now beyond 4000. We appeal to the agents in all parts of the territory to collect the numbers due from them and forward them to the office. The money is needed to carry the paper through the summer.

We desire to thank the friends for their good work already done, and to ask them to still continue the same. We will send \$1.50 from April first to the end of the year. Or if it is not convenient, we will send a paper for \$3 from any time the subscription may begin. In writing please be careful to state when the subscription is to end.

PHILLIPS &amp; HUNT.

Our readers are indebted very largely to the efforts of Miss M. M. O'Connor, of this city, for statistics of the colored people of New Orleans, and for a series of internal and external conditions.

Bro. J. H. Hanning, an occasional contributor to the SOUTHWESTERN, who is pastor of our church, has just published a book entitled "The Dawn of History," which is a valuable work upon the origin of the world's civilization, and is highly recommended by the Board of Christian Education.

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## Shame on Texas Legislators!

The following note has just come to hand from Rev. Dr. Philpott, of Texas; our items published were those current in the papers:

DEAR DR. HARTZELL.—In your issue of March 31st, the action of the Legislature of Texas on the temperance question is twice referred to, and in neither case is the matter set out so as to convey a correct impression. The 54 against 31 for, as it appears in one of these statements, needs explanation. There were 54 for prohibition and 31 against. But it required a two-thirds vote for the change (to submit the question to the people) and not having that majority it failed. And then the statement that the \$319,000 revenue stood in the way of prohibition is an error. The truth is, there elapsed two or three weeks after the Senate action, and time was given for the whiskey and beer interest to bring all their influence to bear; and it being late in the session—which had been extended fifteen days—some were absent.

And then, too, while it was not regarded as a party measure, still the Republicans in the House, with the exception of one colored member, who did not vote, combined with the liquor influence to defeat the bill. Those Democrats who opposed the bill were almost exclusively from districts controlled by the German and Bohemian vote. The defeat of prohibition was a government policy looking to revenue, as suggested, but a trick of the opposition, who effected delay by losing or fleeing the Senate bill from the floor in the House, and by other means so that a powerful, rich and corrupt lobby could exert its influence on a half dozen weak members.

H. V. PHILPOTT.

No matter whether they were Republicans or Democrats, the men who refused to let the people of Texas vote on the prohibitory question deserve to be handed down to posterity as the enemies of their State. God bless that "one colored member" who, by his silence, did what he could for temperance and law. We wish Dr. Philpott had given us his name.

The good people of Texas, of all creeds and shades, must combine to crush that "powerful, rich and corrupt lobby," that defeated the prohibitory measure. Let every pulpit speak out boldly. Let every religious newspaper ring out grandly the war cry against the rum traffic. Let every philanthropist cry aloud against this great evil. Let the women organize in every town and village and make their power felt. The rum power has neither reason nor soul. Its cry is money!—no matter how many homes are ruined, or characters debased, or how many jails are filled, or murders committed, or souls damned.

## Peabody Normal School.

We had the pleasure of attending the late graduating exercises of the Peabody Normal School, held in the Southern University building, in this city, a few days since. It was the second class of colored teachers which has graduated in this institution, and in point of appearance, scholarship, and manly of character and enthusiasm in their work, if we are to judge by what we saw and heard, will prove a great credit to the profession upon which they are entering. This school is supported by the Peabody fund, under the direction of Hon. R. M. Lusher, and we trust that this second class may be followed by many in years to come whose members will go forth to teach in our public and private schools.

The following are the names of the graduates, all of whom read essays, every one of which was highly creditable to its author: Miss Madeline Campbell, Miss Leonie H. Jett, Mrs. Celestine M. Keppard, Miss Pauline M. Xavier, Miss Josephine E. Baptiste, Miss Laurence White, Miss Aline Lewis, Miss Louisa M. White, Mrs. Emma D. McCarty. All these were awarded diplomas, attesting fitness to teach elementary branches.

Besides the above diplomas special certificates attesting ability to teach advanced classes were given to Mrs. S. F. Williams, Misses L. V. Miller, and R. O. Campbell, as Post-Graduates. Mrs. Miller was awarded in special recognition of her advanced scholarship a handsomely engraved framed Peabody medal.

Mr. Lusher gave the following words of commendation and cheer to the graduates before giving them their diplomas:

## TO THE GRADUATES:

In receiving you these Diplomas, in the name of the Board of Regents, I commend to you the duty of continuing your study and moral fitness to do in the elementary instruction of youth. I want you to be prepared to meet the needs of the people, and to be able to give them the best of instruction. I want you to be able to give them the best of instruction. I want you to be able to give them the best of instruction.

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with a dance—a tripping of the light fantastic toe, in the very hall in which words of wisdom had been pronounced by these eminently modest graduates; but worshippers of the truth in the assembly gathered in that hall denounce the parasite's report as a foul calumny, and sympathizers with the holy cause of education, in this present assembly, can easily divine the sinister motive of the pimpy who recklessly uttered so dastardly a falsehood.

Abandoning this digression, which was required in vindication of truth and of the honor of this normal school, the friends of these graduates must now be reminded, that higher branches of learning were assigned to them, to induce a more intimate acquaintance with the domain of knowledge; and, as an incentive to their quest of wisdom, a Peabody medal, from the trustees of the Peabody education fund, was proffered to such one of the pioneer class as should excel in scholarship and proficiency on the final examination. Of these six, but three now remain, as friendly competitors; and the examination has proven that all have labored faithfully, and with manifest profit to their minds. Their responses in rhetoric, literature, and physical geography, afford great satisfaction to the Board of Regents, who, indeed, regret that there cannot be three medals awarded, respectively adjusted, in size, to the credits recorded in favor of the three post-graduates. This, however, being impracticable, the Board have determined to confer special certificates on all three, attesting their fitness to engage in the general or liberal education of youth, and to request the award of the Peabody medal to that one of them who has obtained the highest number of credits for general accuracy in her answers and for clearness of exposition in her treatment of each of the subjects, these being essential characteristics of an efficient teacher.

It affords me pleasure, therefore, in the name of the Board of Regents, to award special certificates to Mrs. S. F. Williams and Misses L. V. Miller and R. O. Campbell, who will stop forward to receive the same; and to announce, as the recipient of the Peabody medal, Miss L. Virginia Miller. This medal is awarded to you, Miss Miller, in the name and on behalf of the General Board of Trustees of the Peabody education fund, in evidence of their appreciation of your zeal and intelligent diligence as a student of the Peabody Normal School, and as a constant reminder of the great responsibility devolved upon you as an instructor of youth. May it never grow dim in your possession, but brighter and brighter as the years advance, and as you secure new triumphs in the exercise of your ennobling vocation!

Prof. A. D. Mayo, of Boston, before present gave an instructive address, which very appropriately ended the regular exercises.

The Principal of the school and her Assistant were the recipient of the piano and the music throughout was excellent.

## Glorious for Kansas.

The Supreme Court of Kansas, with concurrence of all the justices, has pronounced the prohibitory constitutional amendment valid, and the provisions of the dram shop act unreppealed. Commenting upon this decision, the Topeka Capital says: "The last hope of the whiskey power in Kansas is gone. They can now take down their signs, pack up their bawdy pictures, their mirrors, their screens, and the gambling devices which are a part of every rumhole, and move on to Missouri or Texas. The people of Kansas are going to try the prohibition amendment. They said so at the polls, the legislature made their will a law, and the Supreme Court gives the final decision on the side of justice, law and order. Whiskey must go. Thank God, Kansas has had the courage to say to the world that making drunkards is a crime!"

## The Homestead or Building Fund.

In my financial report allusion is occasionally made to the "Homestead, or Building Fund."

A year ago I tried to persuade some friends to take a large family of refugees, the man to assist on the farm, the woman to work out by the day occasionally. The friends were greatly overworked; they replied to me that "their house was sadly too small, they were very much crowded now" with their own family, but expressed a willingness to "deed an acre of land to one of those large families, if they would build a cabin for them." I went to consult Gov. St. John upon the subject; his reply was, "By all means put up a cabin upon every acre of land you can get donated; it is the very best way of assisting these large families to become self-sustaining." He represented that a colored family would get a good deal toward a living off an acre of land, and also could hire out by the day to the farmers around, and his wife and boys and girls also.

We received five offers of an acre in good localities, where they would be surrounded with a white population who could employ and assist them. We proceeded at once to calculate the price of building the cabins. We found a cottage large enough to shelter a family of ten, twelve or fourteen could not be built for less than one hundred dollars in this prairie state, where lumber is costly. As we had only received forty thousand dollars in one year to aid thirty thousand people, the plan had to be abandoned for awhile.

When at Newport, R. I., last summer, I met our dear, aged friend, Deborah F. Wharton, who entered into the project with lively interest. She drew up a paper, and placed her own name at the head of the list for \$100. At a parish meeting, in her own home in Philadelphia, four hundred dollars more were added, mostly by her own family contributions. Said home contributions gradually increased to over a hundred and fifty dollars. We had been rapidly taken

up and put to good use almost as contributed.

There have been some variations from the original plan. Sometimes a village lot to aid a mechanic, blacksmith, or drayman. At one time it has been used to aid a family to five, ten or twenty acres of cheap farm land. The money is not to be given to the family until the loan is paid. In no case is the loan over one hundred dollars; in some cases fifty are sufficient.

Forty families are already rejoicing in the prospect of a home of their own, that no one can rob them of, or drive them from. Two have already begun to pay back part of their loan. The original paper was drawn up as follows:

"Believing that many large families of exodites might be greatly and more permanently benefited by having homes provided for them in country neighborhoods, where they could obtain work, and as some land has already been offered for this purpose, we, the undersigned, agree to pay one hundred dollars for the purpose of building a house on one acre of land for a home for one such family, they to come in permanent possession of it when they have paid this amount, without interest, to the Kansas Freedmen's Relief Association, through their secretary."

This had to be altered because the K. F. R. Association were not willing to undertake a responsibility that would involve the necessity of perpetuating their organization for years. They have hopes that it may be dissolved before very long. This being the case, I looked for aid and counsel to a body not likely to be dissolved, viz., a committee appointed by Kansas Yearly Meeting of Friends, who had been appointed to assist and counsel with me. Jon. E. Pickering, of Columbus, is the very efficient chairman, or president, of the committee. His son Lindley M. Pickering, is a substantial, able business man. They have entered upon this matter with great interest and energy. With their counsel and aid, and the valuable assistance of Daniel Votaw, of Independence, Wilmer Walton, of Parsons, William and Rebecca Carr, of Baxter Springs, land has been secured, cabins are building, and forty families of colored people are made happy and grateful. These families are put in communication with the benevolent donors as soon as possible. Thus Wilmer Walton writes to ten friends who have contributed for this purpose, and gives them the names of the families their bounty has assisted in its vicinity, with such information respecting them as will be likely to interest.

Daniel Votaw in like manner corresponds with the donors to those who are located in his vicinity. Lindley M. Pickering and Wm. and Rebecca Carr the same. Thus a lively interest is awakened and kept up between the benevolent givers and the grateful receivers. In my monthly report I state how much I receive for this special purpose, what I do with it and how many are aided by it. When the money thus loaned is returned, it will be immediately handed out to other families needing similar assistance.

I wish the benevolent donors could see the joy and gratitude manifested by these poor down-trodden, long-oppressed people when they find that they can be settled on a little farm that will soon be their "very own." Their grateful thanks, their fervent "God bless you!" their loving benedictions, are heard by One who has declared, "The blessing of him that is ready to perish shall not fall unheeded."

Our most urgent needs at the present time are for money to provide food, fuel, shelter, medicine, doctors and coffins, shoes, garden tools and seed and farming implements. ELIZABETH I. COMSTOCK.

North Topeka, Kansas.

A paper by R. W. Emerson, on his personal impressions of Thomas Carlyle, made up from his unpublished letters written at the time of his first visit to England, will appear in Scribner for May. The publication is made by special arrangement with Mr. Emerson and the Massachusetts Historical Society, before the paper was read, and in the minutes of which it is to be printed.

Indiana Asbury University, Greencastle, has four students from Japan. Three of them are members of the senior class and local preachers.

## PERSONAL MENTION.

—The post-office address of Rev. Isaac Smith is McDade, Bastrop county, Texas.

—Rev. S. Duncan, presiding elder, desires his correspondents to address him at Shreveport, La., until July next.

—From Western Christian Advocate: "Mr. John H. Cameron, who

has been cashier of the St. Louis Branch of the Western Methodist Book Concern for fifteen years, has resigned, and will open a banking house at Eureka Springs, Ark., making fire insurance a specialty. Mr. Samuel K. Pye, long connected with the Book Concern at Cincinnati, will succeed Mr. Cameron at St. Louis."

—Miss Frances E. Willard, president of the Woman's National Christian Temperance Association, is in the South and is being greeted everywhere with large audiences and Christian sympathy. At Charleston she was affectionately made the guest of Mrs. Sallie F. Chapin, author of the leading secession novel, but now leader of the local temperance union, and she flatteringly introduced to her audience by Bishop P. F. Stevens, who commanded the famous "Stevens Battery," and fired the first shot on Sumpter.

The sad announcement of the sudden death, March 31st, of Hon. W. R. Fish, after an illness of only three days, in Washington City, carried grief to many hearts in this city, where for over thirty years he had lived. During these years he held several important official positions, and in all these he was a competent and faithful officer. He was an original and unqualified Union man, a gentleman of culture and generous disposition. For several years he was editor-in-chief of the New Orleans Republican, a journal distinguished for its scholarly editorials and high tone. He had been sick only three days with hemorrhage of the bowels. We extend to the bereaved widow our sincere sympathies. Only a few months ago her aged mother died suddenly in this city, and now her husband goes, leaving her stricken indeed. In accordance with the often expressed wish of Mr. Fish his body will be laid beside those of his father and mother, at Williamson, New York.

## OUR SOUTHERN WORK.

ARKANSAS.

W. R. Duncan, Sweet Home: "I went to this appointment with haste, and found the congregation badly torn up. It has been in poor condition ever since Bro. Johnson left. With the aid of my Redeemer it is now prosperous, several have been converted, 6 added to the church. May prayers go up from every circuit and station of Little Rock Conference, for men filled with the Holy Ghost to preach to our people. Have built a parsonage since conference and will start after my family in a few days."

## GENERAL NEWS ITEMS.

In Charleston, S. C., 100 cases of scarlet fever are reported.

Fine specimens of lignite coal have been found in Medina county, Texas.

James Currie, was shot and killed in a drunken spree at Los Vegas, New Mexico, March 24th.

Democrats of Chicago re-nominated Carter Harrison for Mayor; of St. Louis, Henry Overholts.

The Massachusetts House by a vote of 122 to 76, defeated the bill to give municipal suffrage to women.

The London police suppressed the Freiheit newspaper for inciting the people of a foreign state to sedition and rebellion.

## The Work of the Holy Ghost.

Over eighteen hundred years ago the true Church of Christ was very small. He spoke unto the Church and said, "I will not leave you comfortless. I will come to you." He had been speaking of what death He would die, that He would be delivered to wicked men and put to death. This caused His disciples to become sorrowful, but it was needful that He should go in order to send the Holy Ghost to establish His spiritual kingdom in a greater light. He was put to death and arose again on the third morning, sent word to His disciples to meet Him. When He met them He said, "Be ye of good cheer, for I have overcome the world." The hearts that were once filled with shame and sorrow are now filled with joy and perfect gladness. He broke bread with them as he had done before. He led them out to the mount of olives and orders them to go and to wait for the promise. There He prayed His Father's blessings upon them, and took himself up to the heaven of heavens, and there sitteth on the right hand of His Father. When His disciples could behold Him no longer they returned to their appointed place. I see two special rules in this small Church. 1st. There are no absent seats, all the members are present. 2d. They are all of one mind. What would the Methodist Episcopal Church do for the great cause of Christ if she had more of that same spirit in her. The people of Jerusalem wondered with great admiration to know

what this small company of men were doing and for what cause were they in that small room. When the Methodist Episcopal Church came in the South she was amazed at her coming, and desired to know her cause for coming. God sent the Holy Ghost, and now her cause for coming is felt and known all through the South. And came to preach liberty and free salvation all through the Southlands. The tenth day found the disciples faith ten times stronger than when they commenced, and on the tenth day God gave them the promise, and they commenced speaking with new tongues. In Acts 2 it is said, "And suddenly there came a sound from heaven as of a rushing, mighty wind and it filled the house where they were sitting, and there appeared unto them cloven tongues like as of fire and it sat upon each of them, and they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance. Jerusalem was filled with Parthians, Medes, Elamites, and the dwellers in Mesopotamia, Judea and Cappadocia in Pontus and Asia, Phrygia and Pamphylia in Egypt, and parts of Libya near Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians. Yet they all (disciples) spoke in every man's tongue. The disciples have now received the promise and they were determined to fulfill His command, "Go preach my gospel, and he that believeth and is baptized shall be saved." Peter began to preach, saying, "Ye men of Israel hear these words, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, Him being delivered by the determinate counsel and free knowledge of God, ye have taken and by wicked hands have crucified and slain, whom God hath raised up having loosed the pains of death because it was not possible that he should be holden in it." Now when they heard this they were pricked in their hearts, and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do to be saved?" Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost for the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call. If we be followers of Christ the same promise is to us. Paul received the promise, and through him others received the Holy Ghost. Acts 19:6 it says, "And when Paul had laid his hand upon them the Holy Ghost came on them, and they spake with tongues and prophesied." That is they began to preach Jesus Christ, and him crucified. God is to do his work through man, and does do his work through them. How can they believe in Him of whom they have not heard and how can they hear without a preacher, and how can he preach except he be sent. God sends men by giving them the Holy Ghost to preach His word. Others receive the Holy Ghost by believing in the word preached to them. This Holy Ghost's work commenced at Jerusalem and continued down through the Apostolic age to the year 1768 when the first Methodist Church was erected in New York. The Holy Ghost working in John Wesley he sent Joseph Pilmore and Richard Boardman to preach, they being the first Methodist preachers that were ever on the American continent, after which others were sent over. We believe that God's design in using up the Methodist Church in America was to reform the continent and spread scriptural holiness over these lands. As a proof hereof we have seen since that time a great and glorious work of God's extending throughout all the United States and territories and throughout the British possessions of North America and in Mexico. Moreover the Methodist Episcopal Church is organically a missionary in form as well as spiritual. It has been successfully planted in Africa, Asia and Europe, and God has given her great prosperity in these countries. Mr. Wesley said the world was his parish. Upon this plank

the Methodist Episcopal Church is built.

In 1865 slavery was eradicated from the land and true liberty instituted. Through the direction of the Holy Spirit Revs. Erasmus Q. Fuller, D.D., Joseph C. Hartzell, D.D., John Braden, D.D., were stationed in the South. Rev. Erasmus Q. Fuller, D.D., in Atlanta, Ga., editor of Methodist Advocate; Rev. Joseph C. Hartzell, D.D., in New Orleans, La., Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE; Rev. John Braden, D.D., in Nashville, Tenn., President of the Central Tennessee College. Through these good men thousands have received the gift of the Holy Ghost. May the Savior continue to bless their heroic work for the grand old M. E. Church. If our beloved Bishop Gilbert Haven could speak to the Church he would tell us how wonderfully the Holy Spirit aided him while traveling through the South, in the cause of the great Church and of the colored race. Bishop Haven was the friend of the colored race and we regard him with special and peculiar affections, not because we think him greater in all respects than the other leading ministers of our Church, but because he loved our race. He was an honor to the Church on earth and to his race, and his memory will shine in the bright moral firmament when his traducers will go down in the darkness of oblivion. The other great bishops are our friends, and through them the Holy Spirit is pouring out his blessings upon the great Methodist Episcopal Church, and prospering all of her fields of labor. She has no line, like Wesley the world is her parish. The Savior's command is "go ye into all the world and preach my gospel to every creature, and he that believeth and is baptized shall be saved." Let the Church not get tired, but humble herself and wait for a greater manifestation of the Holy Ghost and God will give the Church a pentecostal shower this conference year. Oh, for such a promise as this, "I will not leave you comfortless, I will come unto you." This means that He would give His Holy Spirit to strengthen the Church to save the lost. This should fill the great Church with joy and vigor to press forward to the mark of the higher calling which is in Jesus Christ.

JESSE D. HAY.

## Waco District.

DEAR EDITOR—As I have about completed my first round I will now make report of the condition of my district. At Calvert, Jan. 8-9, I found Bro. H. Swann at his post. The brethren had been well notified and were on hand in due time. The business of the conference passed off nicely; the people are well pleased with their pastor and they will do a grand work this year; the way that Bro. Swann has taken hold of is sure to succeed. He has got some thirty or forty subscribers for the SOUTHWESTERN, and wherever our Church paper is circulated the work is sure to prosper, for it is equal to two preachers in the field. The love feast was largely attended; we had a glorious time there, 75 communicants at the Lord's table on Sunday.

Jan. 15-16 found us at Bremond. Bro. W. Graves had his people well notified. The weather was cold and wet but very good attendance; the prospects are good for the future. A good many commended at the Lord's table. Some subscribed for the SOUTHWESTERN and we hope Bro. Graves will enlarge the number.

Jan. 22-23 found us at Marlin; Bro. G. A. Hall was at his post. Non-fitness of weather prevented a large attendance. The business of the quarterly conference passed off well. We have a nice church building here that will be worth a thousand dollars when completed. Bro. Madison and Bro. P. Wilton begun this work two years ago and we hope Bro. G. A. Hall will continue it until done. We have but few members here but they are true Methodists and good workers, and they are well pleased with their preacher.

From Marlin I went to the Waco Mission, where we met with the Rev. A. Brack, Jan. 29-30. He and his brethren were all on hand in due time and we held their quarter in the morning, and at night we had a grand time in the love feast. At 11 o'clock a. m. on Sunday we preached to a crowded house and gave the sacrament to a goodly number. The Lord was with us and we had a real good time. The people are well pleased with their preacher. Three o'clock in the afternoon of the same day I met Rev. B. F. Smith and his people in the city of Waco. The house was full of warm hearted hearers waiting my arrival. We preached to them and administered the sacrament to about one hundred. The love feast was held just before the night services. Bro. Smith is up with the times and has his people well

S. GATES.

Austin, Texas, March 16, 1880.

## Letter from Dr. Revels.

DEAR EDITOR—I wish through the columns of the SOUTHWESTERN to say to the preachers of the Greenwood district, that I request them at once to forward to me their post-office address, so that I may forward the minutes of our last conference by mail. I will further say to my brethren that I recently had to submit to severe medical treatment, which is alone the reason I have not published my appointments for the second quarter, but I am rapidly recovering, and bid fair to enjoy better health than I have for years. I shall, however, be compelled under the circumstances, which are purely providential, to provide for their being assisted in my absence once more. In about sixty days my time ends here, when I shall immediately go to my district, and when I go, it will be to stay. I beg my Christian ministerial brethren of Greenwood district to have patience with me, assuring them that when I reach them I will endeavor so to serve them, and the cause, as to fully atone for previous lack of service. Bear ye one another's burdens, and so fulfill the law of Christ.

H. R. REVELS.

Rodney, Miss., April 1, 1881.

## Ohio Wesleyan University.

The winter term of the Ohio Wesleyan University at Delaware, O., closed on the 25th inst. The term in all respects has been eminently satisfactory. The attendance has been very large; besides the closest application to scholastic duties, the subjects of personal religion and of temperance have received special attention with great benefit to the students so that the spiritual tone of the institution, the temperate habits and good order of the students are very encouraging. Efforts are constantly and successfully made to strengthen the several departments of the University. Both sexes enjoy equal advantages, and the ladies are steadily increasing in numbers, and advancing to higher and more extended courses of study.

The spring term begins April 6. Students can advantageously enter any department at that time. Special attention will be given to the Normal Department for the benefit of teachers entering this spring.

O. H. P.

Every man desires to live long, but no man would be old.



























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### TO MY MOTHER IN HEAVEN.

Written for Miss Beattie Erwin, by Mrs. L. C. Campbell.

My dear mother, my mother dear,  
In your heavenly home on high,  
Do you ever think of me?  
Do you ever think of me?

Do you know how dark and dreary  
All the world has been to me,  
Since I left you here on earth,  
And I have been so long?

Do you know how dark and dreary  
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employ. These did not find, could not naturally expect to find, and it

congenial surroundings, or a home

in the Southern Churches, unless

they could both bear and forbear.

The four millions of freemen

were without any considerable ad-

vantages of education or rational

religious teaching; yet they were

thrown upon their own resources

and invested with the suffrage.

Hundreds of thousands, if not mil-

lions, of the whites were not reach-

ed by any existing Church enter-

prises; and it was impossible, for

lack of men and means, for any

Church to evangelize them. The

school system, also, was very de-

fective, and was not in the condi-

tion to admit of immediate expan-

sion, both from the want of univer-

sality in its plan and of ability to

pay the taxes necessary to support

educational institutions on a scale

commensurate with the needs of

the people. The Thanksgiving ser-

mon of Dr. Haygood, read so widely

and with such interest, not only

condemned but forcibly affirmed these

facts.

What was the duty of the Metho-

distic Episcopal Church under the

circumstances? What its duty to

its members who were going South

to settle? What its duty to the

uneducated and unevangelized

masses which, in the rude state

of the country, no Church, however

zealous, could reach? What its

duty to the vast empire growing

up in Texas? What its duty to the

four millions and their rapidly in-

creasing posterity who had experi-

enced the "pangs of transforma-

tion," and had come out of the

struggle full-grown citizens, yet

without the moral and intellectual

qualifications for the responsibility

of the citizenship? To these

questions we think that there can

be but one answer. It was its duty

to enter every open door, and to

open every door which no man had

the right to shut.

When the Rev. Dr. Fitzgerald,

the accomplished Editor of the

Nashville Christian Advocate, re-

turned from a visit to the Illinois

Conference of the Methodist Epis-

copical Church, South, he embodied

his impressions of the work in that

field as follows:

1. That we have a body of faithful

laborers in that field who are personally

devoted to the cause and sympathy of the

great Southern Mission.

2. That there is a work for our Church

to do in Southern Illinois—a work which,

if left undone by us, will not be done at all.

3. That the circumstances which have led to

this state of things, it is unnecessary to

specify. We must take things as they are,

and address ourselves to the duties

demanded by existing conditions.

4. That the organization, the continued

existence, and progress of our Church in

this field, seem to us so evidently providen-

tial as to make powerful appeal for the

sympathies, the prayers, and the help-

ing hand of all Southern Methodists.

It is the above paragraphs we

change Southern to Northern,

Southern Illinois to South, South-

ern Methodists to Northern, there

will be a magnificent statement

of the grounds of our work in the

South; a statement which we think

the effects of this work, or with-

hold sympathy for it!

Our work among the whites,

though not so conspicuous, has, on

the whole, been successful, and in

some places surprisingly so. Our

schools and colleges are gradually

extending in influence and accumu-

lating an honorable alumni. If

they are not equal in facilities to

Harvard or Wesleyan, they do ex-

cellent work, and need but time,

toil, and pecuniary aid to become

as honorable to the towns and

States in which they are situated,

as they are to the Church which

has planted them.

At the last General Conference

it was decided to enlarge the

sphere of the Freedmen's Aid

Society, and to actively assist the

work among the whites. So far as

we know, the opinion of Bishops,

Secretaries, Editors, and of the

whole Church is, that the Metho-

distic Episcopal Church is fully com-

mitted to continue its work in the

South so long as there is work

there, "which, if not done by our

Church, will be undone."

But what of fraternity? Formal

fraternity was established and re-

cognized under existing conditions.

There was and could be no misun-

derstanding on this point. The

spirit of fraternity is increasing.

Our true relation to the Methodist

Episcopal Church, South, is that of

independent friendliness. If there

be those who consider hostility to

that Church, *per se*, a virtue, they

understand neither the spirit of the

gospel nor that of the Methodist

Episcopal Church. To do our own

work as well as we can, and to re-

joice in every indication of good,

are the duties of the hour. If as-

signed, we must answer; but will

gain by doing so calmly and with

the force of logic rather than of

epithets, and in the spirit of Chris-

tianity rather than of Babel? To

those who are doing what they

can for their people and for the

cause of Christ by referring to

past events, or to narrow and bit-

ter men among them, belong not to

the "Church constructive," nor to

the "Church militant," but to the

"Church tergiversant."—N. Y.

Advocate.

For the SOUTHWESTERN.

South New-Orleans District.

Of all the siren songs that lure

men to destruction and fill their

hearts with the way, none is more

seductive and more dangerous than

the common temptation in nearly

every breast to do something by

and by instead of now. This tempta-

tion extends from the great affairs

of the salvation of our souls to the

answering of a postal card, and

seems to affect the old full as much

as the young—communities, cor-

porations, and churches as truly as

individuals. And yet all persons,

no matter whether high or low, are

certain that next year, next week,

to-morrow, will bring with it duties

full as exacting as those of to-day.

If present work is neglected its de-

mands



## THE SOUTHWESTERN.

JOSEPH C. HARTZELL, D. D., Editor.

THURSDAY, APRIL 21, 1881.

The fifteenth annual report of the board of Church Extension of the Methodist Episcopal Church, for 1880, has been received.

Minutes of the Central Tennessee Conference, with compliments of Secretary A. G. Park, of Memphis, have been received.

We have received the proceedings at the Wycliffe Semi-Millennial Celebration, by the American Bible Society, with compliments of Geo. S. Savage, and Boston University Year Book, from President W. F. Warren.

The Sanitarium is busy at work and feel assured that before long the streets will receive a general cleansing. Gutter are to be flushed, and committees have been designated to take charge of and improve public squares.

Thanks to Senator Kellogg for a copy of his speech on Bourbonism in Louisiana; and to Hon. Wm. Windom for his speech on Isthmus Ship Canals. Both are exceedingly interesting at this time, and should be extensively read.

The scene of "A Fearful Responsibility," Mr. Howells's new novel, which will begin in Scribner for June, is laid in Venice. The story is said by the publishers to be in the author's brightest vein. Mr. Howells is working also upon a novel, which will be begun in Scribner some time next fall or winter.

The Central Methodist, of Chattanooga, Ky., appeared on the 9th with a new engraved heading, and in sixteen page form. This seems to indicate prosperity. We mentioned some time ago that a new railroad had compelled this paper to move out of its old office, and the effect is about equal to the cause.

"Signs" writes from Keener, Ia., to the Pocatello Gazette:—"A white man teaching a colored school is not ostracized with us as with you; his office is not accompanied to the smell of the dark, and when school is out he disdains his clothing, after which, he can sit at the same table with our oldest and best."

The Bulletin of the Young Men's Christian Association of this city, asks: "What has become of all the young men that used to throng our old quarters nightly, why do they not visit us as often as of yore, we meet them daily on our streets, but rarely in our rooms. They must come oftener and be more sociable, we need them, in fact cannot get along without them."

The Christian Women's Exchange has located its rooms at 43 Bowdoin street. It is announced that everything useful or ornamental which a lady can make will be accepted and sold, and orders will be received for every description of work. The public is called upon to lend its hearty co-operation, and make this avenue of self-support to ladies in reduced circumstances a grand success.

An advertisement has been written from Kansas county, Miss.: "I like the paper better than any I ever saw before or after the flood. It is a good one. I don't sleep any every night until twelve o'clock. It is interesting. You ought to know, Mr. Editor, you ought to put some lines in your paper, or when I read it, I can laugh at such. You ought to see me laughing when I am reading it."

We are pleased to note that some of the prominent papers are advocating the appointment of that able and experienced man in Congress as our candidate for the next Presidential election. Business men and politicians of all parties are unanimous in their approval of his nomination. It will be a great gain to the country, and a great honor to the people of this State.

The New England Journal of Education makes this pungent criticism: "If the people of New Orleans would take the advice of half-a-dozen of its leading schoolmen, —Lusher, Rogers, Fay, Jesse, Alexander, and the faithful women who are toiling in the school-rooms, —a good many things in that sorely-ruined municipality would right themselves in due time. With all respect to the fertile brain of the municipal fathers of the Crescent City, the two absolute conditions of improvement in New Orleans are, first, the generous support of its public schools, including the university; and second, the immediate establishment of training-schools of manufacturing industry,

## Prohibition Needed.

"The total cost of alcohol in this country, including wastes, loss of time, criminal expenses, etc., in 1877, amounted to \$1,866,642,203, and we have to show for it all: 500 murders, 500 suicides, 100,000 criminals, 200,000 paupers, 60,000 deaths from drunkenness, 600,000 bearded drunkards, 600,000 moderate drinkers, who will be so in ten years, 500,000 homes destroyed, 1,000,000 children worse than orphans."

This is appalling, and yet it is not all. "The half has not been told," and never can be. These figures do not give any idea of the suffering caused by the rum traffic. No statistics can measure the anguish of the hearts it has bereaved and broken; no tongue or pen can portray it; no imagination conceive it.

The greatest mystery of this inquiry is, that it is tolerated by any nation or community that has the power to stop it. And this mystery is increased by the conviction that the majority of voters do not desire that this "black death of the age" should continue its ravages. There are enough temperance men to put down the liquor traffic, if they would only do their duty; but they allow it to continue through culpable indifference and refusal to adopt the only effectual remedy.

That remedy is legal prohibition; which can only be accomplished by every temperance voter casting his or her ballot for men nominated for National, State, county, and municipal offices by the prohibition party. We do not believe that the wishes of temperance people in this country will ever be realized until they unite in support of that political party which, while it incorporates in its platform all other issues and reforms necessary to the welfare of the country, has for its grand issue and object the total prohibition of the manufacture and sale of all intoxicants, except for medicinal and mechanical purposes.

Long experience should teach temperance men the utter uselessness of hoping to destroy an evil that is supported by the State, by moral suasion, or by voting only for temperance men in their respective parties. The two leading parties in this country are too evenly balanced for either one of them to dare to risk its chances of success by incorporating a prohibition plank in its platform. They have never done so, and are not likely to do so. On the contrary, it is a matter of history that up to this time both of these parties have truckled to the whiskey power for its support. The late Hon. Henry Wilson said: "The liquor interest controls the cities and largely influences State legislation and the local politics of the country."

This policy of the old parties makes it clearly the duty of all temperance voters to break away from them and identify themselves with the prohibition party. It is especially the duty of the pulpit and religious press to use all their influence in support of this party. If every pulpit and religious paper in the land would constantly and openly urge upon all Christians and temperance people the sacred duty of supporting only that political organization which stands pledged to the suppression of the liquor traffic, we should soon witness its overthrow.

And why should they not do this? Surely no fear of being charged with interfering in politics should deter them. They speak out distinctly and fearlessly enough against slavery. The support of that party which destroyed slavery was openly urged from the sacred desk. Yet here is a crime more wide-reaching and destructive—"the gigantic crime of all crimes"—which can only be suppressed by the united political influence and efforts of all Christian and temperance people. And here is an organization raised up by Divine Providence for the express purpose of abolishing that crime. The need of that organization is obvious. The duty of supporting it for the sake of its principle is equally obvious. May God help Christian men and women every where to see their duty and to do it.

## The Earthquakes in Ohio.

An address to the people of the United States, signed by Harriet S. Blaine, of Maine; Ellen Ewing Sherman, of Ohio; Alice Kay Pendleton, of Ohio; Mary C. Miller, of California; Anna L. Morton, of New York; Mary Montgomery Gibson, of Louisiana; Linda Milane Johnston, of Virginia; Mary S. Logan, of Illinois; and Malvina P. Horton, of Kentucky, has been published by the Associated Press, calling for contributions for sufferers by the appalling calamity which has befallen the inhabitants of the island of Ohio. Of the vast coast of Asiatic Turkey. The banking house of Biggs & Co., Washington, D. C., will receive all money collected, and the same will be acknowledged in the daily papers of that city.

A correspondent of the London Times, after a personal canvass, has found that the total number of dead in the earthquake of 1880, was 1,000. The village of...

island are completely wrecked, hardly a single house being left standing. The centre of the volcanic action seems to have been near Nevita, overlooking Megalo bay, on the east coast, where 300 persons perished out of a population of 1500; at Vounos 26 perished out of 600; at Philittia 60 out of 250; at Kiamonti 40 out of 1500; at Armilla 30 out of 600, and at Kinn 130 out of 480. On the western side at Mista, many houses fell, but nobody was killed; at Lethi 23 persons were killed out of 600; Argonima, 40 out of 400; at Anabatos, 12 killed. Other towns were severely shaken, but are not in ruins. The department of Chio and towns southeast of it suffered more than all. Kallimaesia is a mass of ruins, and it is difficult to distinguish one house from another, yet only 448 perished out of 1800. Neighboring villages suffered similarly. Seven of the principal ones, containing 8570 people, are believed to have lost 1937 dead.

At least nine-tenths of the houses in the southern and southeastern portions of the island must be rebuilt or repaired. The population are tenting out, and there is great need of food and shelter. The northern part requires help, but to a less extent. Those severely wounded are nearly all being brought to Chio by men from the ships. The work of clearing away the ruins has begun, but in the villages the people are still panic-stricken, and the shocks continue.

About 50,000 people are camping in the southern half of the island with nothing but what they have on their backs. Progress has been made towards systematizing the relief organization. The people are demoralized by the preaching of a foolish Greek priest, who warns all to flee, as the island is about to be completely swallowed up. The archbishop and the governor are seeking to allay the excitement, but many are emigrating to the mainland and the adjacent island.

At Kallimaesia, a German doctor who was in one of the houses at the time of the disaster relates that the first warning he had was seeing the dishes on the table jump up and fall upon the floor; a few seconds later the walls fell outward. From this and similar testimony it is believed that in this district the first shock was nearly vertical followed immediately by horizontal oscillations.

During the administration of Governor Wiltz, we are informed that two applications have been made to him to permit an addition to Louisiana militia of Negro companies, but without receiving any favorable notice. The muster-roll embraces whites only. This, in a State a majority of whose citizens are Negroes, required to perform every other duty of citizenship, is an improper condition of affairs. The historian, Charles Gayarre, in his articles on "The blacks of Louisiana," published recently in the N. O. Democrat, shows that in colonial times the services of Negroes were frequently accepted, and they were as brave defenders of homes and hearths as their white fellows. In the late war their valorous deeds achieved for Negro troops the respect of all friends of the Union. We hope to chronicle a change in the White League policy of the present Governor, by the exhibition of even tardy justice in the matter of accepting proffered companies of Negro militia.

In the Broadway Tabernacle series of May meetings, which will occupy the week from the 8th to the 15th the following organizations will participate in the order here given: May 8, American Home Missionary Society; 9, Woman's National Christian Temperance Union, New York Port Society; 10, New York Sunday-school Association, National Temperance Society; 11, American Female Guardian Society, American Tract Society; 12, New York Institution for Instruction of Deaf and Dumb, New York Bible Society; 13, New York Society for Prevention of Crime, Foreign Sunday-school Association; 15, American Board Commissioners for Foreign Missions.

The New England Journal of Education makes this pungent criticism: "If the people of New Orleans would take the advice of half-a-dozen of its leading schoolmen, —Lusher, Rogers, Fay, Jesse, Alexander, and the faithful women who are toiling in the school-rooms, —a good many things in that sorely-ruined municipality would right themselves in due time. With all respect to the fertile brain of the municipal fathers of the Crescent City, the two absolute conditions of improvement in New Orleans are, first, the generous support of its public schools, including the university; and second, the immediate establishment of training-schools of manufacturing industry,

to qualify the thousands of intelligent white and colored youth for self-support. Until this is done, New Orleans, like every city in like condition, will consist of a wealthy upper class, plundered beyond endurance by a municipal ring, and a great crowd of uneasy people struggling for existence down below. The inevitable condition of municipal prosperity is a high degree of intelligence, character, and skilled industry in the masses of the people. The best tract just now for circulation in Louisiana is the excellent monthly Journal of Education, edited by the veteran school-men, Robert M. Lusher and Wm. O. Rogers."

A recent law of Alabama makes it a misdemeanor, punishable by a fine of not less than fifty and not more than five hundred dollars, and double the damages sustained by employer, to entice away a laborer with whom a written or a verbal contract in the presence of some credible person, has been entered into. One half to the party sustaining the damage, the other half to the county. This law was designed to prevent planters of other States from drawing on Alabama for a supply of labor to fill vacancies made by the exodus.

The Third International Sunday School Convention will be held in Toronto, Canada, June 22-24. Each State or Territory in the United States is entitled to send a delegation equal to double its representation in the Senate and Congress of the United States.

## PERSONAL MENTION.

—Dr. Whedon, editor of the Methodist Quarterly Review, returned from the South, greatly improved in health.

—Rev. A. J. Ford has been on a visit to Franklin, La., with his family, and will return to his charge at Cheneyville on the 22d.

—Wm. G. Brown, who was an earnest and capable State Superintendent of Public Education, is said to be an aspirant for the Librarian mission.

—Rev. W. F. Watkins, of Baltimore, has accepted a call to succeed the Rev. B. H. Tyng, Jr., D.D., as rector of the Church of the Holy Trinity in New York.

—Miss Frances E. Willard, of the Women's Christian Temperance Union, is in the city, organizing the work of the society here. She has been cordially received.

—John Gorsuch, late of Baltimore, bequeathed \$10,000 to the Bishops of the Methodist Episcopal Church, in trust for the benefit of superannuated preachers of Baltimore Conference.

—Bishop Foss made a stirring address to the Methodist pastors of St. Paul and Minneapolis, on his recent tour in the Southern States. His remarks showed that he feels the liveliest sympathy in our Southern work.

—Dr. J. L. M. Curry, General Agent of the Peabody Fund, has traveled extensively through the South, making a personal inspection of public school systems, and seeking in every way to aid the work of education.

—As we supposed would be the case, the Rev. W. O. Webb, pastor of the Ames Church, New Orleans, is meeting with decided success. Such a man as he cannot but succeed if he meets with Christian co-operation. —New York Advocate.

—Alexander the Third, the new Czar of all the Russias, is a second son, and was not brought up, it is said, with the strictest regard to manners and mental culture, which would have been deemed indispensable for an oldest son. He disliked study, and grew up a rough soldier, rather than a polished gentleman. His coarseness has been greatly refined, however, by the gentle and graceful Dagmar, who is his true and beloved wife. —Ex.

## OUR SOUTHERN WORK.

## MISSISSIPPI.

B. A. Allen, Fort Stephen: "The churches of Daleville circuit have promised to pay M. White, pastor, the following amounts, Daleville church \$130, Ebenezer 75, Sec 7den 60, Lockett \$24.50; total \$289.50.

J. Clemons, Benton: "Conference was held on the circuit March 19-20. All business was transacted. The Episcopal fund \$2, the elder's \$8.25. The dollar system was adopted."

Wm. Payne, Holly Springs: "We are having a hard time this year. Our church ground was found unsafe, and has been taken away. We have appointed a committee to purchase a piece of ground, and I trust they may be successful."

O. Tolson, Hickory: "J. W. Dunn was with us on the 12th and 13th of February, and held our first quarterly meeting. The Lord's Supper was administered, and fifty-one

communed with us. During the day he preached two rousing sermons, which will be long remembered. Collection, \$9 50."

P. E. Bardwell, Handsboro: "Our first quarterly conference was held here, and religious services conducted by Rev. George Smith and Elder J. Campbell; Rev. J. H. Dale was secretary. At the urgent solicitation of the elder the pastor's salary and missionary estimates were raised by the committee, viz: Pastor's salary, \$400; for presiding elder, \$65; bishop's \$8; conference claimants, \$3; benevolent purposes, \$5."

N. Cannon, Moss Point: "First conference was held at St. Paul's church, March 15-20 by Elder Campbell. He preached and administered the Lord's supper to ninety one. Elder's collection, \$23.10; stewards report paid pastor this quarter, \$62.70; house rent, \$9.20; other expenses, \$7.30—total, \$109. My circuit is prosperous, seven additions for the quarter. The minister of the Church South preached for us last night and we had a good meeting. Sunday school thrives."

James Ellis, Greenwood: "Quarterly conference for Roebuck and Minter City circuit was held March 19-20, at the church on Roebuck Lake. Amounts were apportioned as follows: For support of the ministry, \$266; presiding elder, \$34; bishops, \$2. We are warring against drunkenness, and have organized three temperance societies. The one at Roebuck has forty-seven members, the one at St. Paul thirty-seven, the one at Minter City, twenty-five. We will do all in our power to promote the cause of temperance. The churches on the circuit have resolved to expel any officer caught drinking liquor, except in case of extreme necessity. The next conference will be held at Minter City. Administered sacrament to fifty-seven, and took up \$5.90 for the Elder."

A. D. Jones, Corinth: "Please grant me a short space in defense of much abused Mt. Moriah church. I am frank to admit this church, in common with all others, has her frailties; but that the fault of ill-success here is wholly hers, I deny. With but a moderate sprinkling of real intelligence in our ranks, we necessarily need much light. Our means limited, we are unable to mantle our ministers with pomp and splendor. Our members fluctuating owing to the constant wave of emigration, we are not by odds all that is desirable. Yet, since the administration of our present pastor, W. H. H. Gallion, the Sabbath-school has acquired new life, and is steadily increasing, with every indication of success. The attendants, teachers and pupils, are pleased with the change. The church has defied her accustomed lethargy. Our Prayer meetings now during the week have as large an attendance as our former regular preaching occasions did on Sunday. The members are wide awake, the church is full of fire, and if Bro. Gallion holds out to the end, the Conference will be forced to note the improvement. Bro. Gallion has won the affection of his flock here. So far his deportment is such as his members believe merits the appellation of a Christian leader. He is feeding his flock by his teaching and everyday example. This people will march to the tune of success whenever there is light ahead of them. Ministers as leaders of the public must be able to maintain a position at the head of the column or fail. The prayers of Mt. Moriah are that our shepherd shall fully triumph, and that every asperion of the past shall be buried to rise no more."

## LOUISIANA.

T. G. Montgomery, Clinton: "Elder Pierre Landy held our quarterly conference. Sunday-school is lively, and we have taken in 11 on probation in the church. The members desire to raise \$300 to rebuild the church."

Simon Evans, Hahnville: "Elder Dale held our first quarterly conference. The stewards of Hahnville church are N. Kyles, J. Kelley, A. Johnson, S. Scott, Mary Evans, Katie Robinson, Jane Mitchell; trustees, N. Kyles, G. Essex, J. Kelley; sabbath school superintendent, N. Kyles. St. John Church stewards and trustees, D. Francis, A. John, Louis Henry, Wm. J. Burk, Mary Jones, Elizabeth Turner, Susan Williams. Estimate for pastor from both charges, \$600; elder, \$40. We are in hopes of a bright future. Protracted meeting in St. John's four nights closed with one convert."

M. E. Jase, Holmesville: "On Sunday the 20th inst, a *Oaks* feast was given in the M. E. Church, at this place, for the purpose of raising money to repair the church property. The weather was quite favorable, and the occasion was a decided success. The presence of the Holy Spirit was manifested, and the people showed that they

loved the Lord. At 8:30 o'clock P. M. the collection was announced by the pastor, Rev. E. Anderson, which amounted to \$25.55. Afterwards the congregation partook of the refreshments that had been prepared by the sisters of the church. The following brethren were present, and took part in the divine services: Rev. W. Brooks of Booneville, and Rev. J. W. Ford of Chelneyville. May God bless and prosper Bro. Anderson in his well begun work."

## TEXAS.

A. Alexander Hempstead: "I found this work in bad condition. There are no churches, and meetings are held in a school and a meat house. Talk about building is not favorably received."

A. C. Culbreath, Pittsville: "My work is prosperous. At Pittsville two converts, fifteen probationers. At Frost chapel fifteen additions. Bought one acre of land to build on."

W. H. Davis, Lockhart: "I have just closed a protracted meeting, with six conversions. I am blessed with a good local preacher, Bro. John Brawley. He is studying hard to make himself a workman that needeth not to be ashamed."

James Sloan, Luling: "The revival has not been so great here for some time, but we still look up. The church seems to prosper. We have taken in twenty-three full members, and yet there is room for more. Bro. G. W. Richardson is loved by all. May God give us more of the same kind of elders. We need them."

## TENNESSEE.

G. Baber, Alamo: "I came on my work in November, and found it prosperous. The weather has been so bad we could hardly come together, but is opening up, and we are marching onward. I have taken in three members; and have eight subscribers for the SOUTHWESTERN."

A. Phillips, Shelbyville: "Presiding elder H. W. Key held our first quarterly conference, and took a part in the watch meeting; at second conference March 18, 29 took the Lord's supper, and the elder visited ten families where the sick were comforted and family meetings held. We will commence soon a protracted meeting."

## GENERAL NEWS ITEMS.

Lord Beaconsfield died on Monday last.

The school attendance in the Japanese empire has reached 35,000,000.

The Irish members will vote to reject the land bill, unless changes can be effected.

The Germans expect to make a sensation with locomotives propelled by electricity.

The President offered Ex-Senator Bruce the appointment as minister to Brazil, but he declined it.

Oberlin College, Ohio, has had a gift of 800 acres of valuable Missouri land from Dr. Lorenzo Firmin.

A terrible storm swept the northern part of Drew county, Arkansas, killing several persons and destroying much property.

D. F. Beatty was re-elected Mayor of Washington, N. J., for the third term, receiving 85 per cent. of the popular vote.

No male Russians between the ages of 10 and 18 years will be allowed to go abroad without the permission of the government.

The Roumanian Chamber of Deputies has passed a bill authorizing the government to expel all foreigners suspected of compromising public security.

A telegram from Bona reports that a French gunboat, while exploring the coast near Turbarkan, was fired at from a small fort on an islet. It is not known whether Kroumir or Tunisian troops occupied the fort.

Three new houses have been laid bare at Pompeii. One contains a square wall-mirror of black glass, which reflects only on being wet, and the other four frescoes, representing the deliverance of Andromeda, the entrance of the wooden horse into Troy, a sacred grove, nymph, etc.

The following endowments have recently been made to colleges and universities: Bowdoin, \$15,000; Williams, \$20,000; Rochester, \$20,000; Syracuse, \$30,000; Lafayette, \$50,000; Dartmouth, \$50,000; Amherst, \$106,000; Oberlin, \$157,000; Sydney, \$500,000; Yale, \$1,000,000; Princeton, \$1,200,000.

The Chalmette Guards (colored) was organized Thursday night, with 75 men on the roll. The following officers were elected: William Dupree, captain; E. D. Smith, 1st lieutenant; B. S. Francisco, 2d lieutenant. This company will at once petition the Adjutant General for admission into the State militia. —N. O. Observer.

It is reported that a government officer has discovered a city buried

in the shifting sands of South Algeria. He had previously opened up a subterranean river, which led him to make further explorations, which were rewarded by the appearance of a second Pompeii, with inscriptions, vaulted passages, and other architectural remains of great beauty. At the latest report a mosque and nine houses had been unearthed, and the hidden river gave promise of supplying enough water to redeem a considerable domain of fertile land from the desert.

Glover's Gap, Marion county, Va., is in a panic-stricken condition on account of the ravages of small-pox. A young man returned to his home recently a victim to varioloid, and spread the disease through the town. The doctors are all sick, and there is nobody to bury the dead. All who can do so are leaving the town. The disease is spreading to Burtonville, ten miles distant. The Governor was telegraphed to send help to bury the dead, but replied that the county authorities should attend to the matter. Trains pass through the town without stopping.

In New Orleans recently one of the most novel cases before the courts for years was disposed of by Judge Lazarus. Rachel Anderson, a negro 48 years old, was left property valued at \$40,000 by John Craden, who died in 1837. His estate was not administered until 1867, when the will was discovered leaving the property to Rachel. She left New Orleans in 1853, and did not return until 1869, being ignorant of the estate left her. In 1879 Nancy A. Jones and Alphonse Anderson alleged that Rachel had died and claimed to be her heirs and entitled to the property left her by Craden. The court allowed this claim and declared Nancy and Alphonse the owners of the property. Not long since, however, Rachel learned of the state of affairs and set to work to show that she was still in the land of the living, which she successfully proved and will now enter upon the enjoyment of her rights.

## An Appeal for Aid.

Dear brethren and friends of the cause of our blessed Lord and Master, how can we hold our peace any longer. We are very sorry indeed to say it, but, nevertheless, it is the truth, we are without a house of worship in the town of Kosciusko. There was a piece of land given to the colored people of this place for school and church purposes, upon which they built a school-house. At that time Methodists and Baptists worshipped together. Of course they could not agree. In after years the Baptists drew out, and built them a house at another place. The Methodists concluded to build on the given ground, and commenced to do so. They had part of the lumber and the frame of the building up, during which time a Zion minister came in to preach. Of course he had as much right to preach there as anybody. The M. E. preacher and some of his members were not agreeing so well, and for some cause he turned some out. These and others of the M. E. Church joined the Zion preacher. Then preachers and some of the members went to war with each other. They finally destroyed the building then on hand. The members being so divided, the Zion remained in the school-house. The members of the M. E. Church came into this building under a \$900 debt. They paid one hundred cash, leaving \$800 to be paid in two years, in yearly payments of \$400 each. This property was contracted for about July 1879. The first year ended July 1879 with only the interest paid, for they were to pay ten per cent. interest. The first year's \$400 not being paid, it was added to the \$400 of the second year, which made \$800, with ten per cent. interest upon it. Besides this there was a graveyard debt of \$37.50 more than a year old.

When Bishop Harris sent me here in 1880 this was the sad condition I found things in. The building is in a beautiful grove of oaks, and has a fine well of water also. The house was built about the time the war broke out, for an academy for the white people.

The second year ended with July 1880. We had about four months in which to pay off this \$800, with interest, or \$880; and the people found themselves \$80 deeper in debt than they were two years ago. Aside from this they were poverty-stricken, helpless, heart-broken and discouraged; and claiming to have paid so much money with nothing to show for it. The man from whom they got the property did not call on them for the \$880 when it was due, but gave us the remainder of the year to pay the interest. We thank him for his kindness. But there was no graveyard debt \$37.50 to be paid, so as to have some place to bury our dead. Up to the conference of 1881, we had paid \$20 on the

church, and \$16 on the graveyard debt. This was very little, but it was hard to get, and we did all we could.

Bishop Foss sent me back here in January 1881. Our hands and hearts are full. We called the trustees of St. Mary's Chapel together and looked at matters as best we could. The conclusion was this: The debt is too large for the people in their present condition; it is growing each day, and they can and will not pay it. Besides, the house needs covering, in order to save it. It will take from \$1000 to \$1200 to pay for, and make a church of it. The building will not stand much longer without covering. Could we raise \$700, we believe our dear Church Extension would help us, and the work could be done; but as we cannot raise the money, and cannot use the house much longer without covering, the trustees gave up the property, as we knew nothing else to do.

Now we are trying to raise money to buy a piece of land, and build a house of worship. We are to start from the ground. Here are 85 members and 30 probationers without a house of worship, without money, and some of them the poorest among the poor; others are so discouraged that they have given up; some are not much service anywise, and there are some who don't want the old Church here; but there are some of the best people in the town who do want it here, and we want it for their sake if nothing else.

Brethren and friends, if ever a people needed help, we believe it's people of Kosciusko. Wherever the dear SOUTHWESTERN goes, we most humbly appeal unto you, in the name of our blessed Lord and Master, to aid us in raising money to build a house of worship. Dear brethren, one and all, we call on you to help us bear this burden, though it be by the small subscription of one dollar or more. Hoping that this will meet with favorable consideration, I remain your brother in Christ,

J. M. NEVILLS.

Send all money in care of Rev. J. M. Nevills, pastor St. Mary's Chapel, Box 131, Kosciusko, Miss., which will be properly acknowledged through the SOUTHWESTERN.

Very respectfully,  
A. FRAZIER,  
J. HIBBITT,  
H. HUFFMAN,  
I. COLTER,  
A. SIMPSON,  
Trustees.

## Letter from Victoria.

VICTORIA, TEXAS, March 29, 1881.

MR. EDITOR—I have been received very cordially by the people of this church and place. When I came here I found the church house very near flat on the ground, but we have gone to work and raised it with the sum of \$50. I am getting along finely; everything indicates a grand harvest for the Lord this year. Our Sunday-school is doing well under the management of Prof. G. J. Starnes, of the Central Tennessee Church. We have a nice singing choir led by Mrs. L. A. Westbrook, a graduate from the Central Tennessee College, who is also teacher in our day school here.

On the 18th inst. we started a protracted meeting, which held up until the 21st, and resulted in the conversion of three souls. On Saturday and Sunday, 19th and 20th, our presiding elder was with us and had a nice time. On Sunday morning Elder Hanson lectured to a large Sunday-school, and preached at 11 a. m. and at 3 p. m. He preached the sacramental sermon and administered it to 121 souls, after which the doors were opened. Thirteen were received into full connection; also there were 7 infants baptized. On Sunday night the congregation met at an early hour and we had a nice time, after which we took up \$19.75. On Monday night we met in a grand love feast and there was felt the effusion of the Spirit. About 106 spoke for the Lord. After which the doors of the church were opened and one came forward and joined on probation. We expect to try to build a new parsonage this year. I must return thanks to the church and friends of Victoria for a suit of clothes given to me by them. We are winning the hearts of the people. Our church is crowded every time we have meetings. Pray for us.

P. M. CARMICHAEL.

## From Hot Springs District.

MR. EDITOR—I am now on my first spring as presiding elder of the Hot Springs District, Little Rock Conference. I arrived at Paraclete on the 5th inst. and found the preacher in charge, Rev. A. R. Clardy, at his post. Here I held my second quarterly conference. We had a glorious time on Sunday the 6th, and several were at the altar at night for prayers. I asked the pastor some time during the day did he think that we could have a protracted meeting and he said that he



























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## THE INNER AND THE OUTER MAN.

BY GEORGE W. BURGESS.

The outer man is precious:  
He has the sense of touch and sight,  
Of smell and hearing, and delight  
That comes of taste and appetite,  
And thinks that should suffice for us.

The inner man with clearer eyes  
Looks calmly from his throne aloft,  
And says in quietude:  
"Man cannot live by bread alone."  
And cannot feed his soul with food.

The outer man is gross, and sees  
No sweet felicity in things  
Of fancy with whirling wings,  
Of feeling and the bliss it brings,  
And lets this blind his vision.

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Church has grown rapidly since the  
War. In 1866 it had 498,847 mem-  
bers; in 1879 it reported 828,301  
with 3,881 itinerant preachers. The  
differences between the M. E.  
Church and the M. E. Church,  
South, are very small.

The African Methodist Episcopal  
Church stands third in numerical  
importance. It arose from a seces-  
sion from the Methodist Episcopal  
Church in Philadelphia, in 1816, of  
some colored members, under the  
lead of Richard Allen, who became  
the first bishop of the Church. The  
seceders thought they did not re-  
ceive proper consideration from  
their white brethren. The Church  
extends pretty nearly over the  
whole country. It adopts the doc-  
trines and polity of the parent  
body, excepting the presiding eld-  
ership. It has now nine bishops,  
215,000 members and 1,418 itiner-  
ant preachers. It is growing in  
culture, as well as numbers.

The African Methodist Episcopal  
Zion Church was organized by an-  
other secession of colored members  
from the parent body in New York,  
in 1800, for similar causes. It has  
gained great strength in the South.  
It has now 191,000 members and  
1,500 itinerant preachers. Its eld-  
ers, seven in number, are elected,  
we believe, every four years, and  
are not consecrated.

The United Brethren in Christ,  
though it has an independent origi-  
nally in Georgia and adjacent  
States. The first church of the  
order was formed in 1852, in Geor-  
gia, of former members of the Meth-  
odist Episcopal Church, from which  
the Congregational branch differs  
only in polity. The Church Con-  
ference manages the affairs of the  
congregation, besides which there  
are districts and State conferences  
and a quadrennial general confer-  
ence. There are about 150 minis-  
ters and 10,000 members.

The Primitive Methodist Church  
is a small body, numbering only  
about 3,000 members, a branch of  
the Primitive Methodist Church of  
England, which gives special promi-  
nence to the lay element in its  
conferences. The ministers form  
only a third of the delegates.

The African Union Methodist  
Protestant Church is a small body,  
formerly in connection with the  
Methodist Protestant Church.  
There was an association of such  
churches and ministers as early as  
1842. Now there are several an-  
nual conferences in the South, with  
about 2,500 members.

The Union American Methodist  
Episcopal Church is another col-  
ored body, organized in 1813, in  
Delaware. It has 5 conferences  
and about 2,000 members.

Besides these bodies there are  
Independent Methodist Churches,  
the chief of which are in Baltimore.  
They have about 2,500.

Here are fifteen Methodist or-  
ganizations in a field and under  
circumstances in which it would be  
difficult to justify four. We say  
here nothing about the Methodists  
of Canada, who have a history con-  
nected with that of their brethren  
in the United States. We append  
a table, to show at a glance how the  
different bodies stand individually  
and collectively:

Methodist Episcopal Church, South..... 2,150,000  
African Methodist Episcopal Church..... 215,000  
African Methodist Episcopal Zion Church..... 191,000  
United Brethren in Christ..... 10,000  
Methodist Protestant Church..... 3,000  
Primitive Methodist Church..... 3,000  
African Union Methodist Protestant Church..... 2,500  
Union American Methodist Episcopal Church..... 2,000  
Total..... 2,581,000

presiding elders. Their system is  
similar to that of the Methodist  
Protestant Church. They exclud-  
ed from membership those connect-  
ed with secret societies. The Church  
has 250 itinerant ministers.

The Free Methodist Church is  
also a branch of the Methodist  
Episcopal Church. It was organ-  
ized in 1860, at Pekin, N. Y., as the  
result of exclusion of ministers from  
the Genesee Conference, in which  
there had been no disputes, the ex-  
cluded party opposing what they  
called innovations or departures  
from the Discipline. The Free  
Methodists make prominent the  
doctrine of entire sanctification, and  
require simplicity of dress, the put-  
ting off of gold and jewels, and  
separation from secret societies.  
Their terms of admission are  
stricter, it is claimed, than in other  
Methodist bodies. In place of  
bishops and presiding elders they  
elect a superintendent and district  
chairman. They report 271 itiner-  
ant preachers and 12,642 mem-  
bers.

The Congregational Methodists  
are a small body existing princi-  
pally in Georgia and adjacent  
States. The first church of the  
order was formed in 1852, in Geor-  
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Total..... 2,581,000

Union Grove I went to Buena Vista,  
on the 17th, where we met the new  
pastor, Bro. L. J. Terrell. He had  
just got round on his circuit. His  
people had been well notified. The  
business of the conference was  
transacted in an encouraging man-  
ner. Divine services at night were  
largely attended and many souls  
were made happy on account of  
the outpouring of the Holy Spirit.

February 19 and 20 found me at  
Houston. The people had not been  
notified from the simple fact that  
Bro. D. Johnson, who had had been  
appointed to supply the circuit, had  
not given sufficient proof of  
ever being lawfully married, had  
been removed, and Bro. R. Snell,  
whom I had appointed to take  
charge of the work, arrived there  
only two hours before the presiding  
elder. On Sunday morning at 11  
o'clock a small congregation met  
for worship. After a sermon the  
Christian members communed at  
the Lord's table. We have no  
church of our own at Houston—our  
people worship in a little school  
house that looks as though it might  
fall down at any time. The differ-  
ent Methodists of the place and the  
Baptists all worship in the little  
school house. We need a church  
exceedingly bad there, and if Dr.  
Kynett will make a donation of \$50  
to aid in building, a neat little  
church will be erected there before  
September next, and the Society  
will greatly help the Lord's poor in  
that part of the country.

On the 23d I found Bro. A. Boyd  
at his post of duty on the Aberdeen  
circuit. The conference was large-  
ly attended. At night the church,  
King Chapel, was crowded to its  
utmost capacity with people who  
seemed to be anxious to hear the  
word of God.

The 26th and 27th was spent in  
Aberdeen. Bro. P. Blue was at  
his post of duty and his people were  
expecting the quarterly meeting.  
On Sunday morning a large and  
interesting Sabbath-school assem-  
bled. Bro. Bumpers is the super-  
intendent and is fully up to the  
times. Mrs. Sims, the organist, has  
a sweet musical voice and plays de-  
lightfully. At three o'clock I  
preached to a large and intelligent  
congregation, and also at night,  
and more than 150 communed at  
the Lord's table. Monday night,  
at love feast, the whole church  
seemed to be filled with the largest  
Ghosts.

March 2 and 3 I went to Athens  
circuit. The conference was held  
at Tabernacle church. Bro. L. L.  
Shumppert is in charge, and the peo-  
ple had been duly notified. At  
night the church was filled to over-  
flowing, and after a sermon a large  
number communed at the Lord's  
table. Our people there have de-  
termined to build them a new  
church this year. They need a  
good large one, for their mem-  
bership at Tabernacle is two hundred  
and thirty-eight, and is only five  
miles and a half from Aberdeen.

March 5 and 6 was spent in West  
Point, a beautiful town on the M.  
and O. railroad. Bro. I. Mooley,  
the faithful pastor, and his brethren  
had their reports ready and the  
business of the conference passed  
off pleasantly. On Sunday the  
Sabbath-school and church services  
were well attended. Our church  
there needs ceiling very much.

Starkville circuit was the next  
place visited—on the 8th. Confer-  
ence convened at Sixteenth Section  
church. This is a large church  
and needs to be ceiled. We have  
a good membership upon the cir-  
cuit. Bro. I. N. Lampkin is the  
pastor, and bids fair to do a good  
work for God and Methodism.

Whitefield circuit was the next  
quarterly meeting held, on the 10th.  
Old father Thos. Brown is the faith-  
ful pastor, and is doing good work.  
From Whitefield I went to Stark-  
ville Station, and found the pastor,  
Bro. W. McDonald, hard at work  
and leading his people on to victory.  
Bro. McDonald lives in the heart of  
his people, and is doing a grand  
work. In one respect the congrega-  
tion at Starkville are in advance  
of any other place we have found  
upon the district. The pastor has  
his regular preaching twice upon  
the Sabbath, at 11 o'clock and at  
night, and class meeting at 3 o'clock.  
In my opinion all the brethren hold-  
ing stations would do well to adopt  
the same rule. Sunday morning,  
March 13, the Sabbath-school was  
one of much interest. At eleven  
o'clock I was much surprised to see  
the large church filled to overflow-  
ing. Having preached, more than  
one hundred communed together at  
the Lord's table. The old mother  
Methodist has a strong hold upon  
the people in that part of the coun-

try. The pastor asked his people  
for \$15 and they gave him \$20.90.  
March 16 I met the pastor, Bro.  
John Eanes, and his people of the  
Greensboro circuit at Spring Hill  
church, near Walthall. On account  
of the March rains the congregation  
was small. The conference passed  
off well and the brethren were much  
encouraged.

From Spring Hill church I went  
to Artesia, on the Crawford circuit  
March 19 and 20 the pastor, Rev.  
W. Jones, and his brethren were on  
time. The conference is quite a  
large one and very interesting, and  
the business passed off grandly.  
The most notable feature of the  
conference is that the presiding  
elder's salary is raised among the  
conference brethren during the  
same hour the conference is held.  
On Saturday morning, March 26,  
I met the quarterly conference for  
Columbus circuit. Bro. D. Moore,  
the faithful pastor, had his people  
well notified. On account of the  
ill health of the pastor the confer-  
ence for Columbus was held at the  
parsonage, and the business passed  
off grandly. Our Sabbath-school at  
Columbus is largely attended.  
More than one hundred and fifty  
members communed at the Lord's  
table, after preaching Sunday eve-  
ning, and the love feast on Monday  
night was a time of the outpouring  
of the Holy Ghost upon the church,  
and many souls went up in praise  
of the Lord Jesus.

April 2 and 3 I found Bro. A. W.  
Wright at Tupelo at his post of  
duty, and hard at work under God.  
We trust that much good may be  
accomplished this year, for no place  
needs it more than Tupelo on the  
district.

In spite of much wind, rain and  
mud I preached to an appreciative  
congregation at Mt. Olin church, on  
the Corinth circuit, on the night of  
April 7. Bro. I. L. Pratt, the no-  
ble pastor, had his brethren well  
notified. Since Bro. Pratt has been  
upon the circuit there has been a  
new church organized with nineteen  
members. The people of the circuit  
are perfectly delighted with their  
new pastor.

At Corinth was the next quar-  
terly held. Bro. W. H. H. Gallion  
was at his post of duty and evi-  
dently had been hard at work. Sab-  
bath school and church services  
were largely attended. The minis-  
terial collection was the largest  
taken upon this district.

Bro. T. J. Burton, at Ripley, had  
been greatly discouraged. On go-  
ing to his work he found many un-  
pleasant things to contend with, but  
now he is giving thanks unto Him  
who has brought light out of dark-  
ness and peace out of confusion.  
Bro. Burton and his noble wife are  
fast winning the hearts of the peo-  
ple.

Rev. B. J. Griffin, the faithful  
and devoted pastor of the New Albany  
circuit, is building a new church in  
the growing town of New Albany.  
The church is 30x40 feet and he has  
bought three acres in the corpora-  
tion, and when the church is com-  
pleted it will be one of the best in  
the country. The best of all is that  
they are not in debt. Success to  
the pastor and his people.

From New Albany I went to Pon-  
totoac April 23 and 24. Bro. Jas.  
Trice and his conference brethren  
were on time and the conference  
passed off nicely. The Sabbath  
services were largely attended.  
After preaching in the morning the  
Lord's supper was administered to  
a large number of communicants.  
J. M. SHUMPERT.  
Okolona, Miss., April 26, 1881.

## Woman's Home Missionary Society.

The treasurer has received the  
following note from Rev. W. F.  
Stewart, of the Rock River Confer-  
ence: "My venerable mother, Mrs.  
Sarah Stewart, widow of the late  
Rev. John Stewart, of the Ohio Con-  
ference, has read, with great inter-  
est, the appeal of the Woman's  
Home Missionary Society, and by  
the payment of twenty dollars  
(draft inclosed) constitutes herself  
a life member of the same."

Mrs. Anne Shinkle, one of the  
vice-presidents of our society, in  
addition to her other benevolences,  
assumes for the present one-half  
the support of a missionary to be  
employed in South Carolina, the  
other half being provided for by  
Bishop Warren.

Very helpful to us are the gifts of  
these "mothers of Israel," very en-  
couraging to know that their pray-  
ers are ascending to God in behalf  
of the society. These gifts and  
prayers for the destitute and de-  
graded are of more value than the

precious ointment upon the head  
of Aaron; they have the fragrance  
of the "costly spikenard" with  
which the loving Mary anointed the  
Savior's feet.

Reports of new auxiliaries formed  
in various Churches are frequent  
and cheering. Among the latest  
received, this one from A. A.  
Wright, pastor of South Street  
Church, Lynn, Mass., bears off the  
palm for "making the best time."  
"Documents received Feb. 28th,  
evening. Auxiliary organized,  
your constitution adopted, and thir-  
teen members enrolled March 1st,  
4 o'clock, p. m. Have you any  
record which beats the inclosed for  
time? Who are ahead of us in the  
New England Conference?"

## Morals and Divorce.

The Rev. Charles Caverno, of  
Lombard, Ill., delivered the tenth  
of a series of winter lectures at  
Hershey Hall on the subject of  
"Morals and Divorce." "I will first  
read you," he said in an easy con-  
versational way, looking around  
through his glasses, "a few statis-  
tics on the number of marriage  
licenses granted and divorce suits  
instituted during the last six years  
in Cook county, as follows:

	Licenses.	Suits.
1875.....	5,008	833
1876.....	4,925	414
1877.....	4,569	474
1878.....	4,928	497
1879.....	5,466	607
1880.....	6,003	831

The speaker then gave a monthly  
statement of the divorce suits en-  
tered upon in the county during the  
past four years, his figures put in-  
to tabular form reading:

	1877.	1878.	1879.	1880.
January.....	40	40	46	69
February.....	34	42	41	66
March.....	38	43	44	77
April.....	54	30	49	68
May.....	40	37	44	71
June.....	44	42	45	62
July.....	36	25	46	54
August.....	47	56	71	67
September.....	54	53	58	73
October.....	44	51	58	92
November.....	23	36	47	47
December.....	41	34	58	80

The averages per month and day  
were then given:

	1877.	1878.	1879.	1880.
Per month.....	384	40	50	713
Per day.....	12	12	16	23

A jump back of five years was  
made at this point, and statistics  
for the year 1875 read as a basis to  
work on, as follows:

	IN COOK COUNTY.
Suits begun in 1875.....	526
Suits granted.....	328
Suits denied.....	70
Suits on docket.....	171

The causes alleged as just cause  
for bringing these 526 suits were:

	Adultery.....	111
	Desertion.....	174
	Drunkenness.....	157
	Crucial.....	69
	Miscellaneous.....	15

There are 102 counties in this  
State," said Mr. Caverno, "in which  
divorce suits may be begun, and it  
would take a lifetime to figure them  
all out as I have presented them  
to you for Cook county. This alone  
shows that the question of divorce  
is important enough to be governed  
by legislation. And this legislation  
should be founded on plain and  
simple foundations, easy for all to  
understand." The ratio of divorce  
suits to the marriage licenses  
granted in this county in the past  
six years was then shown:

	Suits.	Licenses.
1875.....	1	9.5
1876.....	1	10.4
1877.....	1	9.6
1878.....	1	9.9
1879.....	1	9.0
1880.....	1	7.9

The population in Cook county in  
1870 was given as 350,236, and in  
1880 as 608,000, and the returns  
showed that of those seeking mar-  
riage from one-eighth to one-tenth  
sought subsequent relief by divorce.  
In Massachusetts, Suffolk county,  
made up almost wholly of Boston,  
showed the relation of divorces to  
to marriages as was 1 to 21.4; in  
Vermont as 1 to 17; in Rhode Is-  
land, 1 to 14; in Connecticut, 1 to  
11, so that Chicago, said the speak-  
er, was no worse than Boston or  
Connecticut. Of those married the  
separations by law between Catho-  
lics in Illinois were too small to be  
mentioned, while of Protestants  
there was about one divorce to  
every five marriages. In every  
month in 1880 there were three  
times as many suits begun as there  
were days in the week, so that soci-  
ety is perpetually teaching that  
there is a road out of marriage as  
well as a road into it. The ratio  
was rapidly rising, which to a  
Christian moralist was not a pleas-  
ant or hopeful state of affairs. The  
great question was: How has it  
come about? Mr. Caverno then  
proceeded to review church and  
social responsibilities, both in Eng-  
land and America, in the past and  
present. The sayings of Paul, as  
found in the Bible, relative to mar-  
riage and divorce were quoted and  
commented on, it being the speak-

er's opinion that the Apostle Paul's  
advice should not be taken as lit-  
erally as it is done. The great  
number of causes making it impos-  
sible to sue for divorce was deplored  
and attributed to faulty legislation,  
it being held safe to assert that not  
one of the every day loose divorces  
were called for by a well defined  
public expression. Down to 1836  
there were only two causes; and if  
this order could be reversed there  
would be a return of the old-time  
indissolubility of the marriage bond.  
"Let the statutes and legislation  
regulate this and we shall never  
hear of these countless evils. Let  
adultery be made the only cause  
for divorce, and all these troubles  
now made responsible for the part-  
ing of husband and wife would  
never be heard of," concluded Mr.  
Caverno.

The assembled audience applaud-  
ed warmly, and congratulated the  
gentleman on his interesting re-  
marks.—Inter Ocean.

## Church Extension.

During the pastorate of Rev.  
John E. Cookman, Bedford Street  
church of New York city undertook  
to raise five thousand dollars to go  
into the Loan Fund of the Board of  
Church Extension. This fund has  
been kept separate, and the account  
with it stands thus:

Cash paid in.....	\$119 50
Loans returned.....	4,811 25
Working value of fund.....	\$4,930 75

Up to the first of January, 1881,  
forty-seven churches had received  
aid from this special fund. These  
churches are valued at \$88,850, and  
they seat 11,175 persons.











## Young Folks' Corner.

## WHY SOME BIRDS HOP AND OTHERS WALK.

A little bird sat on a twig of a tree, A winking and singing as glad as could be, And shaking his tail, and something his drum, And having such fun as you never could gum.

And when he had finished his gay little song, He hopped down in the street and went hopping along, This way and that way with both little feet, While his sharp little eyes looked for something to eat.

A little bird said to him: "Little bird, stop And tell me the reason you go with a hop. Why don't you walk, as boys do and men, One foot at a time like a dove or a hen?"

Then the little bird went with a hop, hop, hop; And he laughed and he laughed as he never would stop; And he said: "Little bird, there are some birds that walk; And some birds that hop and some birds that walk."

"Use your eyes little boy, watch closely and see, What little birds hop, both feet just like me. And what little birds walk like a dove and the hen, One foot at a time like a dove or a hen?"

Then the little bird went with a hop, hop, hop; And he laughed and he laughed as he never would stop; And he said: "Little bird, there are some birds that walk; And some birds that hop and some birds that walk."

"Every bird that can scratch in the dirt can walk; Every bird that can wade in the water can walk; Every bird that has claws to catch prey with can walk; One foot at a time—that is why they can walk."

"But most little birds who can sing you a song, Are so small that their legs are not very strong, To scratch with, or wade with, or catch things—that's why they hop with both feet." Little boy, goodbye.

"The exceptions to this rule are rare. The rule is generally correct, and so simple as only to be remembered."—W. A. A. A.

## What the Bell Said, and What the People Said.

The quiet of a Sunday morning was broken by the tones of a church bell. Over the town floated its full, rich music, and it came back again in faint echoes.

The bell seemed charged with a message to the people, which it was telling with all its might; and the message ran thus: "Come—come. Come—come. Come—come."

But, although well understood, it was not heeded by many; and this is what the people said who did not heed it, and what conscience said to them: "Bell—'Come—come.'"

"People—'We do not feel very well to-day.'"

Conscience—"Isn't it strange there are so many sick people on Sundays? Many where, well enough on Saturday night, are unable to get out on Sunday, and those who are sick on Sunday recover when Monday morning comes. It might seem as if some weary epidemic visited the town with a full supply of headaches, colds, fevers, and other disorders."

"Bell—'Come—come.'"

"People—'The weather is too unpleasant to-day.'"

Conscience—"Yes, the weather on Sunday is always wrong—too hot, too cold, too wet, too cloudy or too windy. Sunday heats are so exhausting, Sunday rains are so penetrating, Sunday colds so piercing, that no one but the minister and sexton should go out to church."

"Bell—'Come—come.'"

"People—'We have company.'"

Conscience—"Isn't there something said about the stranger within thy gates keeping the Sabbath holy?"

"Bell—'Come—come.'"

"People—'Our garments are not good enough.'"

Conscience—"There are a great many directions in the Bible about how we shall come before the Lord, but the style and quality of clothes are not mentioned. The church is a military establishment, and a dress room. In old times the rich and poor sat together, for the Lord is the Father of the poor as well as the rich."

"Bell—'Come—come.'"

"People—'We are better than some of the people in the church.'"

Conscience—"You may be much better than some, but are you satisfied with that? Will it do to tell the Lord that? There is something in the words of the Prophet and Publisher on this point."

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## OUR SOUTHERN WORK.

## MISSISSIPPI.

P. H. Hill, Kossisko: "The people are very poor. Nearly all come out in debt, the crops were cut off, so it left them scarcely food to eat. I was unable to get to annual conference. The work is scattered, and walking to the various points consumes a great deal of my time. Have scarcely been able to buy necessary clothing."

J. J. Garrett, Vicksburg: "The second Sunday in March nearly all my members took the temperance pledge. We are having a good time making temperate men out of drunkards."

## LOUISIANA.

S. S. Wright, Manchac: "God has blessed us in this place. We commenced a protracted meeting on the second Sunday of March and 24 persons joined the church. My prayers go up for us that God may send three times that number."

## TEXAS.

A. Lockhart, Denison: "Methodism is alive in northern Texas though progressing slowly. I was not the first to preach on this district but the first to stay. I concur with my brethren who were forced to leave the field on account of poverty. The same disease has afflicted me. The preacher to overcome obstacles here must be prepared to endure hardships. We have to carry the word of God to some places where we almost have to beg them to get to stay all night in their houses, with no one to say brethren go with me. When hungry we have to ask for something to eat. Elder Gates held our quarterly conference, and his visit strengthened the work. Bros. Gates and H. Swann are the kind of men we need. The latter assisted me greatly in my meeting last year."

"How are you, My Old Friend?"

Asked a bright looking man. "Oh! I feel miserable. I'm billions and can't eat, and my back is so lame I can't work." "Why in the world don't you take Kidney-Wort? That's what I take when I'm out of sorts, and it always keeps me in perfect tune. My doctor recommends it for all such troubles." Kidney-Wort is the sure cure for biliousness and constipation. Don't fail to try it.—Long Branch News.

Take Christ rather than back-bitten Christians as your example, or if you copy any Christian at all, choose the best specimens. Do not neglect duties until you become a silent partner because others do.—Marvin.

(Reckon Constitution.) Every Time.

A man, or even a piece of machinery that does its work right every time, is we think, very correctly judged "valuable." And certainly none the less valuable is an article designed to relieve the ills of mankind, and which does so every time: Mass. Jones, Cook & Co., Bay State Brewery, Boston, Mass., write: We have used St. Jacob's Oil among our men and find that it helps them "every time." We therefore heartily recommend it as a pain-healing liniment.

"Men often jump at conclusions," says the proverb. So do dogs. We saw a dog jump at the conclusion of a cat, which was sticking through the opening of a partly closed door, and it made more disturbance than a church scandal.

HUNDREDS OF MEN, WOMEN AND CHILDREN RESCUED from beds of pain, sickness and almost death, and made strong and hearty by Parker's Ginger Tonic are the best evidences in the world of its sterling worth. You can find these in every community.—Post. See Advertisement.

"You may be much better than some, but are you satisfied with that? Will it do to tell the Lord that? There is something in the words of the Prophet and Publisher on this point."

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## ROYAL BAKING POWDER



## SAFE



## KIDNEY &amp; LIVER CURE



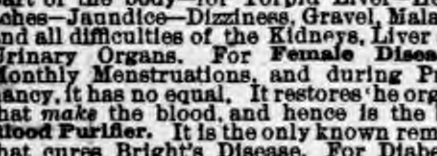
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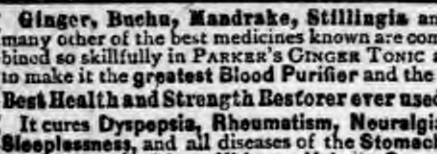
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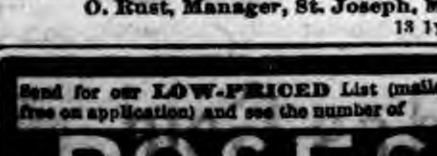
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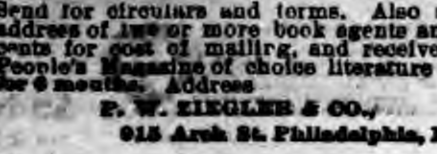
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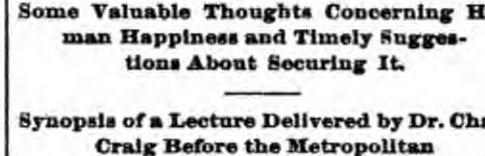


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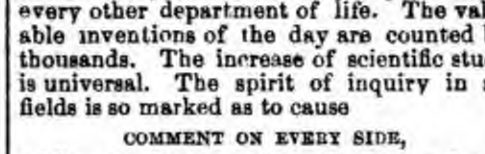


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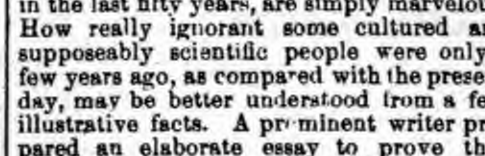
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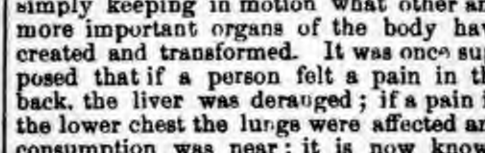
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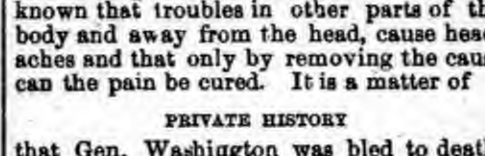
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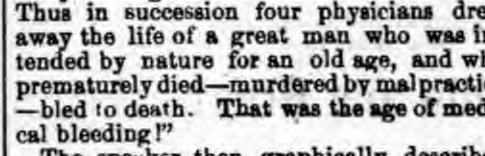
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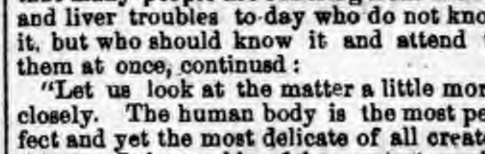
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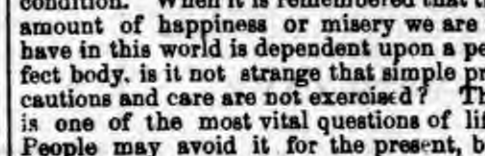
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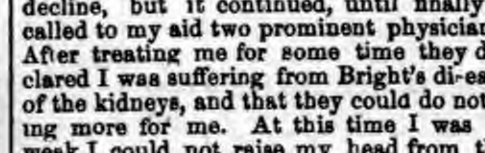
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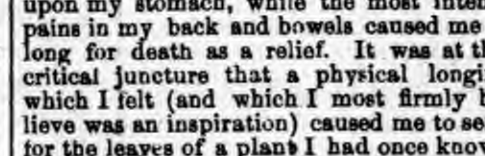
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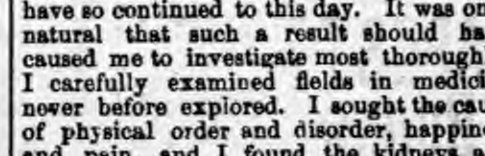
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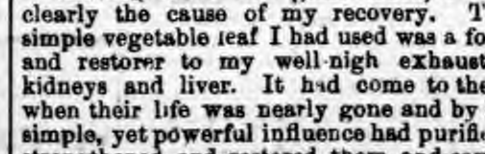
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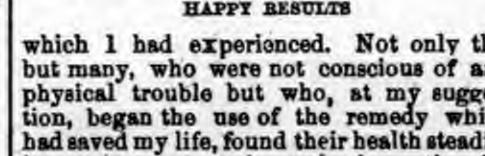
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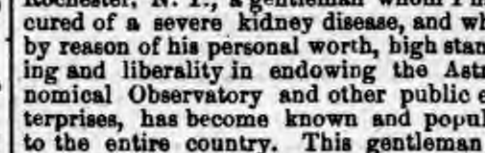
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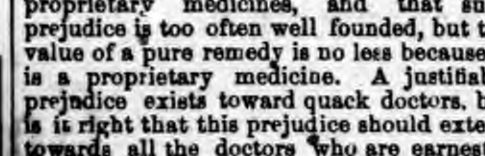
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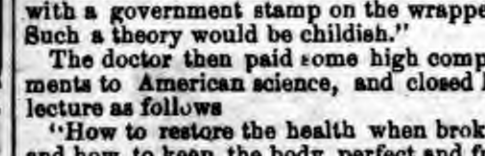
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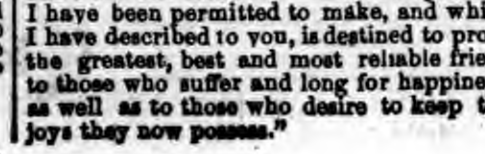
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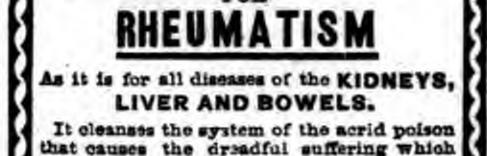


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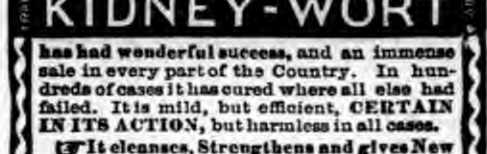


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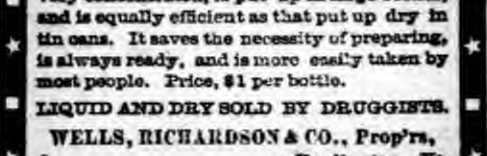
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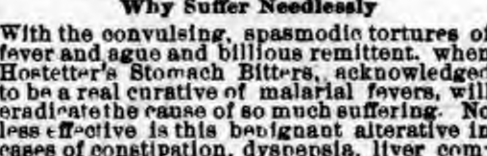
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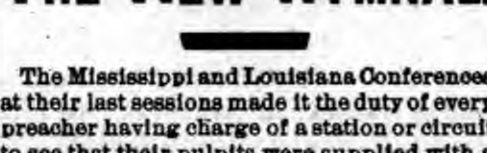
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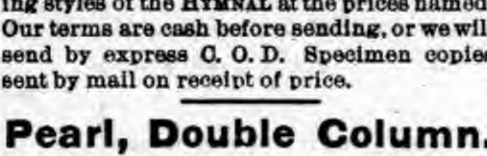
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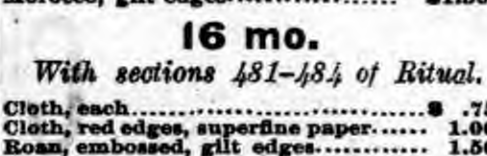
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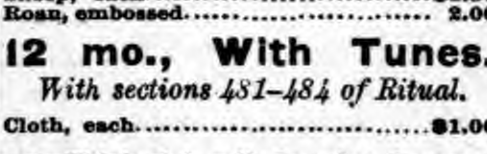
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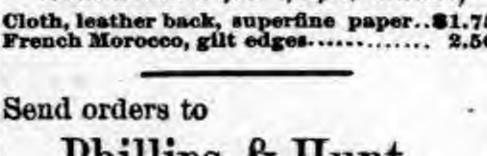
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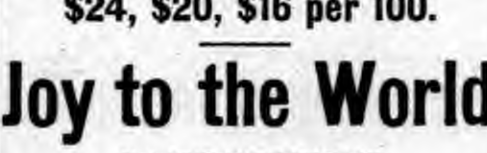
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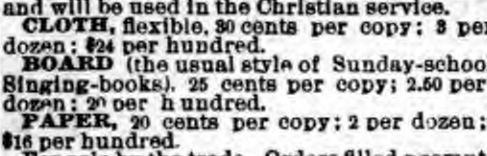
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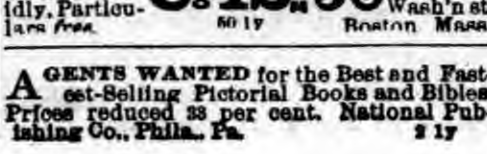
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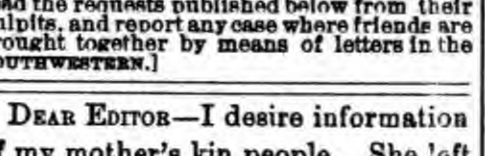


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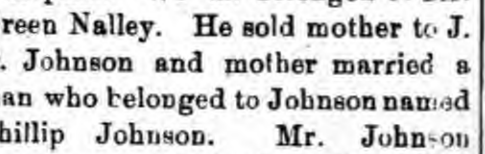


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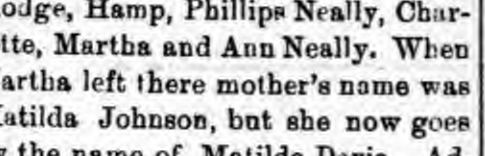
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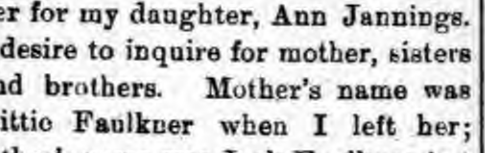
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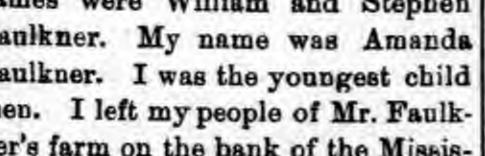
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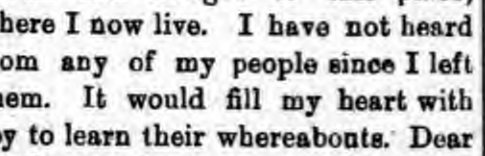
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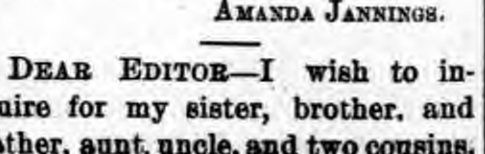
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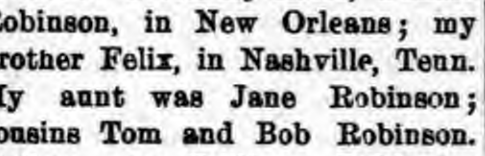
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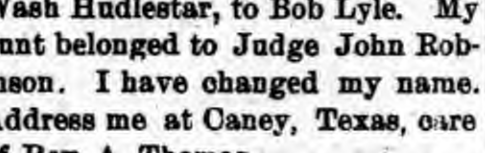
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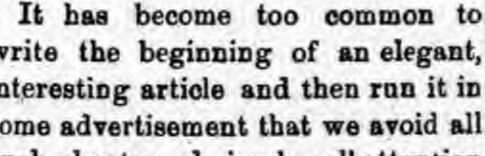
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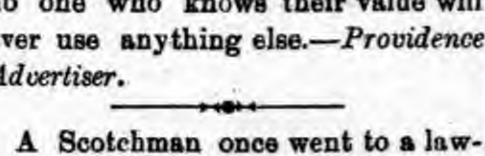
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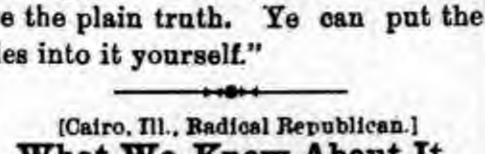
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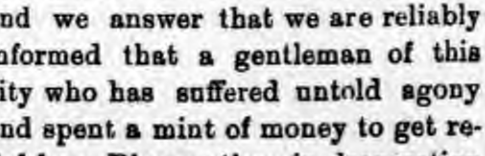
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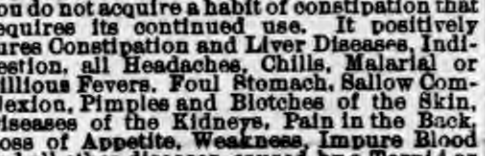
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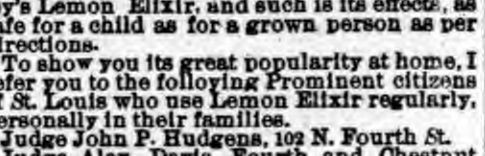
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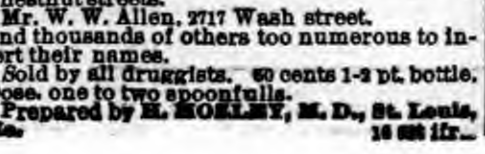
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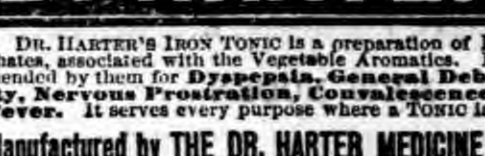


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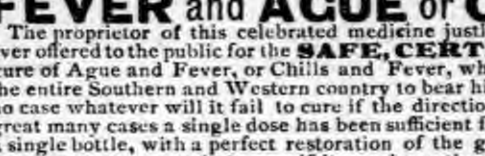
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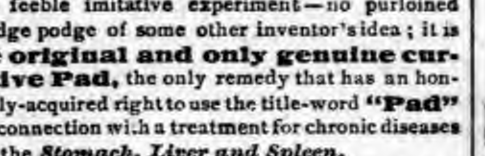
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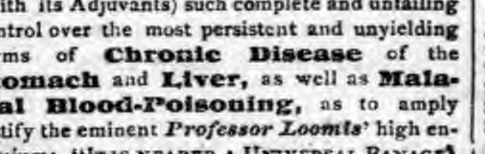
## HARTER'S



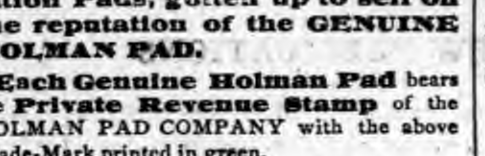
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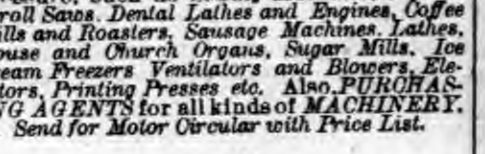
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# Southwestern Christian Advocate.

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## THE SOUTHWESTERN,

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### WHO IS THE GREATEST?

I hold Him great who, for love's sake,  
Can give with generous, earnest will;  
Yet he who takes for love's sweet sake  
I think I hold more generous still.

I bow before the noble mind  
That freely some great wrong forgives;  
Yet nobler is the one forgiven  
Who bears the burden well and lives.

It may be hard to gain and still  
To keep a lowly, steadfast heart;  
Yet he who loves has to fill  
A harder and a truer part.

Glorious is it to wear the crown  
Of a deserved and pure success;  
He who knows how to fail has won  
A crown whose luster is not less.

Great may be who can command  
And rule with just and tender sway,  
Yet is diviner wisdom taught  
Better by him who obeys.

Blissful are they who die for God  
And earn the martyr's crown of light;  
Yet he who lives for God may be  
A greater conqueror in his fight.

—Adapted from a poem by J. T. Trueman.

### Commentary on the Discipline.

ARTICLE V.—THE SUFFICIENCY OF  
THE HOLY SCRIPTURES FOR  
SALVATION.

"The Holy Scriptures contain all  
things necessary to salvation; so  
that whatsoever is not read therein,  
nor may be proved thereby, is not  
to be required of any man that  
should be believed as an article of  
faith, or be thought requisite or  
necessary to salvation. In the  
name of the Holy Scriptures we do  
understand those canonical books  
of the Old and New Testament of  
whose authority was never any  
doubt in the Church. All the  
books of the New Testament, as  
they are commonly received, we do  
receive and account canonical."

The importance of this article of  
our faith cannot be over-estimated.  
It shows on the one hand, that we  
reject more traditions as a part of  
our Creed, and on the other, that  
we do not reject anything which  
God has revealed to man, through  
the inspiration of the Holy Ghost.  
This is essential in order to escape  
that error which is pronounced  
against those who add to or take  
from the words of divine prophecy.  
(Chap. XXII, 18; 19). From this  
article it may be understood just  
what kind of a Bible the Method-  
ist believes in.

The Holy Scriptures. "The Bible"  
has always been given to inspired truth  
to show its pre-eminence, from the  
Greek, "biblos," "the book." This is  
very appropriate, for it is point of  
view, as related to man's duty and  
salvation, there is, and can be, no  
other book. "There is but one  
book," said St. Augustine, "and that  
book is the Bible, and from  
that book alone would he hear  
the voice of God." "Bible" is not  
scripture, but the phrase "Holy  
Scriptures" is; nor is the word  
"Bible" to be found in our twenty-  
five Articles of Religion. Dan.  
XIII, 9; 2 Thim. III, 16; 2 Pet. I, 20.

Question the sufficiency to sal-  
vation. Then the introduction of  
traditions is unnecessary, the  
word of God is a sufficient  
authority. (Romans) is a friend,  
and all other traditions of men, as  
a rule of faith, constitute only a  
burden and a snare. How full of  
meaning is this simple statement  
concerning the Bible! It has been  
said, "The Bible is the only book  
that is not written by man, and  
yet it is the only book that is  
written by God." This is the great  
truth which the Bible teaches us.

Just when and by whom the  
books of the New Testament were  
collected together is a disputed  
point. Some have argued that St.  
John did this work; at all events  
it was accomplished at an early  
date. The list, as we have it, first  
appeared in the Canons of the  
Council of Nice, A. D. 325. It is  
generally supposed that this canon  
was the result of the fact that the  
books were all in the time of  
Constantine (A. D. 311-337), and from  
the beginning, viz: the four Gos-  
pels, thirteen epistles of St. Paul,  
the Ep. of Peter, and 1st Ep. of  
John, and seven others, viz: the  
Ep. of James, 2d Ep. of James,

this river of salvation quenches  
the thirst; this armor of God is in-  
vincible; this sword of the Spirit is  
double edged and invincible.  
Does any one tell me that this  
bread is of stone, this water bitter,  
these defenses unreliable? I know  
better; for I have tried them all,  
and found them wanting. Sweeter  
grows this bread, more refreshing  
this water, mightier this wall of  
fire. Where I fainted once, I am  
strong; where I trembled, I shout  
and sing. I believe in the sun even  
when I do not see it because it  
lights my way and warms me.  
And I believe in the Bible because  
it makes every place radiant, and  
fills me with the very joy of heaven.

The next passage is negative by  
way of explanation: So that what-  
soever is not read therein, nor may  
be proven thereby, is not to be re-  
quired, etc. According to this  
statement, even if the Methodist  
Discipline at any time should con-  
tain anything contrary to the  
Scripture, it is not to be accepted.  
The Bible, first, last, and always,  
is our guide, our ground of appeal,  
our spiritual charter. Acting under  
the regulations of our Discipline,  
we are Methodists; but, obeying  
the authoritative mandates, and  
experiencing the promised blessing  
of the Bible, we are Christians.  
The Discipline is a needed and  
superior manual for us in our  
ecclesiastical relations, but with-  
out the Bible, it would have no  
meaning or bearing. Methodists  
invariably consult the Bible, not  
the Discipline, to find what things  
are necessary to salvation. Let all  
men believe the Scripture, says  
Chillingworth, and that only, and  
endeavor to believe it in the true  
sense, and promise this, and require  
no more of others, and they shall  
find this not only a better, but the  
only means to suppress heresy and  
restore unity.

In the name of the Holy Scriptures  
we do understand those canonical  
books of the Old and New Testament,  
of whose authority was never any  
doubt in the Church. The thirty-  
nine books of the Old Testament,  
and twenty-seven of the New,  
convey to us the rule or standard  
of a Christian's faith and practice;  
"let us walk according to the same  
rule (canon)," says St. Paul, (Phil.  
III, 16; Gal VI 16) whence the  
word "canon," and "canonical,"  
have been applied to the Scriptures,  
as the rule or canon of truth; as  
well as to denote a catalogue or  
list of the sacred Books. *De Pin.*  
The Apocryphal Books, "so named  
from *Apocrypha* to hide, because  
they were wont to be read, not  
openly and in common, but as it  
were in secret and apart," (Preface  
of Bible of 1639), were never ad-  
mitted by the Jews as part of the  
Old Testament, nor are they ever  
quoted in the New Testament.  
Wanting authority, and of doubt-  
ful origin, they are, therefore, not  
included in the canon of Scripture.  
Like other uninspired writings,  
they contain much truth, and may  
be useful for edification, but as Je-  
rom observes, "the Church does not  
apply them to establish any  
doctrine." Romanists, however,  
according to the Council of Trent,  
admit them as canonical.

All the books of the New Testament,  
as they are commonly received, we do  
receive and account canonical. The  
New Testament, written subse-  
quently to Christ's ascension, by  
history of his disciples contains the  
testimony of our Lord, an account  
of the introduction of the Gospel dis-  
pensation, and an exposition of the  
doctrines taught by our Savior for  
the salvation of men. The word  
"Testament" has a two-fold signifi-  
cation in the Scriptures, that of  
covenant (Heb. viii), and that of a  
testament or will, (Heb. ix:16, 17).  
According to the former, the New  
Testament is a book containing the  
terms of the New Covenant be-  
tween God and man, as distinguished  
from the Old or Mosaic Covenant;  
according to the second sense it  
implies that unspeakable gifts are  
bequeathed to us in the Gospel.

Just when and by whom the  
books of the New Testament were  
collected together is a disputed  
point. Some have argued that St.  
John did this work; at all events  
it was accomplished at an early  
date. The list, as we have it, first  
appeared in the Canons of the  
Council of Nice, A. D. 325. It is  
generally supposed that this canon  
was the result of the fact that the  
books were all in the time of  
Constantine (A. D. 311-337), and from  
the beginning, viz: the four Gos-  
pels, thirteen epistles of St. Paul,  
the Ep. of Peter, and 1st Ep. of  
John, and seven others, viz: the  
Ep. of James, 2d Ep. of James,

2nd Ep. of Peter, 2d and 3d Epis-  
tles of John, and the Revelation,  
which were then well known, and  
were next in esteem to those before  
mentioned as universally acknowl-  
edged.

Viewing the sixty-six canonical  
books of the Bible as a whole, there  
are twenty-two historical, five poeti-  
cal, (written in Hebrew verse),  
eighteen prophetic, and twenty-  
one epistolary. These were written  
in three languages, at intervals  
during a period of 1600 years, by  
no less than thirty-six different  
writers of every grade of culture,  
and moving in various spheres of  
life. "Two kings, one emperor,  
one law-giver, one judge, one scribe,  
and many prophets, one of whom  
was a king's chief minister, an-  
other a missionary, and a third a  
farmer's son; two fishermen, a  
tax-maker, a publican, a physician,  
and others. Some were written  
in Asia, and some in Europe; some  
among heathen, others among true  
worshippers; two in Babylon, and  
one on a lonely island in the Medi-  
terranean Sea." Unity, in such a  
variety, could not have been possi-  
ble except under the guidance of a  
divine mind. Only one type of  
doctrine and morality is unfolded  
in the entire record as suitable for  
man's adoption. This appears no  
less certainly in the glimmering  
symbols of Moses, (B. C. 1450)  
than in the luminous codes of Paul  
and John sixteen centuries later.

No wonder these sixty-six books  
should be accounted by the Church  
to contain all things necessary to  
Salvation. What we know of God  
—his nature, character, words, and  
works—these reveal; what we know  
of man—his origin, fall, depravity,  
hopes and destiny—they declare;  
all duties, responsibilities, and  
privileges of man in his various  
relations of life, they unfold and  
enforce. They have been sub-  
jected to the severest criticism  
without injury. They are "time-  
tried and fire-tested," yet not one  
original chapter or verse is lost or  
destroyed. Heathens and infidels  
may rage, as many of them do;  
false religionists may rise and fall,  
as many of them have; but, as  
Methodists, without addition or  
subtraction, and finding in it all  
things necessary to salvation, we  
will require of no man as an es-  
sential article of faith what may not  
be proved thereby.

"This lamp, through all the tedious night  
Of life, shall guide our way;  
Till we behold the clearer light  
Of an eternal day."  
—Office Bearer.

### For the SOUTHWESTERN.

#### Arkansas Correspondence.

MR. EDITOR—I believe that I, in  
my last article, left your readers at  
the southern base of Boston Moun-  
tain.

With the early gray of morning  
we resumed our travel, while the  
sombre rocks were tinged with the  
bright sunshine that flooded the  
valley; the keen air from the dis-  
tant hill tops and cool recesses  
bringing color to the face and re-  
viving activity and elasticity in  
every muscle. We crossed Big  
Mulberry where a few days before  
a stage washed away, the team  
drowned and the driver barely  
escaped with his life.

The water was deep and danger-  
ous but we got across without mis-  
hap, and began the ascent of Mul-  
berry Mountain. From bench to  
bench of mountain level, the road  
ascends, here rough and rugged,  
steep and slippery, there smooth or  
undulating, the air the while grow-  
ing more and more rarified and  
breathing becoming more and more  
difficult, till at last we stood upon  
the summit where we could see in  
one unbroken combination all the  
views of mountain and valley  
scenery which had rejoiced our eyes  
the day before, on Boston summit.

Here can be seen the clear, rapid  
stream of Mulberry, which moves  
by like a torrent, from the distant  
heights of the Ozark Mountains,  
and meanders its many current of  
river down the valley, with spiral  
motion like the graceful gliding of  
a serpent on the green sward. The  
scenery here is exceedingly beauti-  
ful. The mountains on each side,  
with their castellated cliffs of gray  
limestone, and wild waving forests,  
shoot up to a towering elevation in  
some places, almost steep as per-  
pendicular walls, and everywhere  
mantled with those luxuriant vines  
that form the staple undergrowth  
of the region, bedight in April with  
radiant blossoms, and in October  
with purple clusters of delicious  
grapes; while below us lay the fer-  
tile valley, picturesque as a scene  
in fairy land.

Uplifted beyond war, and hate,

and storms of passion; calm amidst  
the eternal silence; fanned by  
zephyrs, and bathed in living blue.  
Peace seemed to rest upon the  
mountain, as if it were indeed that  
region

"Where falls not rain, or hail, or any snow,  
Or ever winds blow loudly."

I cannot linger in these enchant-  
ing scenes. We reached Ozark  
safely that afternoon; and eight  
o'clock next morning found us  
seated in a railway coach and glid-  
ing on the wings of steam, down  
the valley of the Arkansas, and  
we reached Little Rock at 2:30 p. m.  
I found my work, Lonoke circuit,  
in excellent condition. My prede-  
cessor, Rev. L. M. Layton, had done  
his work well. The people of Lo-  
noke circuit will long remember  
with pleasant recollections his  
labors among them, while their  
love for him will live in the tablets  
of their hearts as if enameled in  
pencilings of brightest gilding.

I received as hearty a reception  
on my work as I could wish to re-  
ceive anywhere. We have had  
some success already and the pros-  
pects are bright for the future. The  
members are alive to their duties  
both spiritually and temporally.  
Good meetings have been held at  
all the points on the work and we  
are looking and praying for grand  
results this year.

Our first quarterly has just been  
held and we have laid the plan for  
a camp meeting to be held in Rich-  
woods, embracing the first Sunday  
in August. The preachers of the  
district and conference are invited  
to attend.  
L. W. ELKINS.  
Little Rock, Ark., April 5, 1881.

### Polytechnics in our Atlanta

University.

BY BISHOP WARREN.

Last Christmas, in addressing  
the students in the above-named  
institution, I carefully explained  
the polytechnic system of Russia,  
Paris and Boston, whereby knowl-  
edge is acquired by employment of  
the mind through handicraft; that  
the best families of these cities sent  
their sons to personally extract iron  
from ore, turn it into wrought iron  
and steel, and make it into ideal  
forms of triangles, circles, etc., in  
order that the mind might be de-  
veloped by new processes, and the  
hand become as cunning to execute  
as the soul to plan. Anxious that  
our schools should be abreast of the  
best systems of education, I pro-  
posed to open the first class in the  
College of Carpentry. I appointed  
a gentleman from Maine—and  
therefore equal to anything of the  
kind—both dean of the college and  
practical professor. I offered a  
number of prizes for proficiency,  
and explained the course of study,  
saying that the professor would  
give out certain sized parallelo-  
grams to be constructed; that each  
piece would constitute a recitation  
and be marked on a scale of ten  
according to perfection of work-  
manship; that when a sufficient  
number had been made, they would  
be related to each other in regular  
parallelograms and nailed to-  
gether; and the man who failed to  
hit the nail on the head might lose  
a prize by a single dent. [Thus the  
university was to become possessed  
of a supply of boxes for wood.] I  
proposed to confer the degree of  
M. C. (Master of Carpentry) on  
graduation, and stated that such a  
signification was likely to be worth  
more than its usual meaning.

When the candidates for admis-  
sion were called for, twenty came  
forward for matriculation. Like  
the Boston University, our only  
trouble was that our students ex-  
ceeded our facilities. We had only  
one little temporary out-building  
that could be devoted to this work,  
for every room of the university  
was full to the brim, twenty-five  
young men being in the unfinished  
garret. A new dormitory was at  
once determined on, and the stu-  
dents were carefully instructed in  
brick-laying for piers and chim-  
neys, in framing the timbers, in  
setting window frames, weather-  
boarding, shingling, etc. That  
building, 26x38, two stories high,  
accommodating sixteen students  
and the chief artificer, is the em-  
bodiment of recitation of one month.  
Perhaps it is not "a monument  
more enduring than brass," as  
Horace says, but it shows more  
visible results than most recita-  
tions.

This training is of the highest  
importance to these students.  
Every teacher that goes out to take  
charge of the summer schools is  
probably the best carpenter in the  
place where he labors. With a  
plane and saw he can find plenty

of jobs, building steps, picket fences  
and other labor where such work is  
very much needed. He becomes a  
missionary of good taste, requiring  
no support; nay, getting means for  
a higher education.

Now, I have to day seen the  
necessity for the immediate erec-  
tion of a hall for artificers on the  
university grounds. The work  
will be done by the practicing pu-  
pils under the direction of the dean.  
The lumber will cost \$200. I want  
the readers of this letter who be-  
lieve that theory and practice  
should go hand in hand, who feel  
that work is education, who know  
that New England's wealth and  
thought have come from dexterity  
combined with ingenuity—I want  
such to send me the necessary \$200  
at once. Some one who has made  
his money at the trade the Savior  
followed, or otherwise, may desire  
to send the entire sum. Here is  
liberty.

Kimball House, Atlanta, Ga.

### For the SOUTHWESTERN.

#### Waco, Texas, District.

MR. EDITOR—I have returned  
from North Texas, a trip of 15 days.  
Bro. A. Lockhart's quarterly con-  
ference was held; a good many on  
hand; we met in Sherman. The  
people turned out en masse. I  
preached to them three nights.  
We have only seven members in  
Sherman. Bro. Sam Scroggin, a  
local preacher, bought a lot to  
build a church on and promised to  
wait until the church pays him.  
This was the only way he seemed  
to think of taking hold. The pre-  
judice among the colored church  
Methodists has worked very hard  
against us. Five years ago only  
eight or ten came together, now  
things are changed and we have  
150 or more. If they could get \$200  
from the Church Extension Society  
our church there would come to the  
front. We have only a shanty to  
worship in and there are a great  
many colored people in Sherman.  
Bro. Lockhart has two more preach-  
ing places that need help.

At Denison the people prepared  
a dwelling for me to preach for them  
at night. We have no church, but  
they are buying two lots. If we  
could get \$150 from the Church  
Extension Society they could build  
a good church. We have only 21  
members here, the terminus of the  
Missouri, Kansas & Texas railway,  
near the border of the Indian Terri-  
tory. All around it is fertile soil  
capable of yielding rich and varied  
crops. Here the Missouri road  
strikes the Houston & Texas Cen-  
tral over which thousands yearly  
come into the State. We ought to  
have a church here to meet them.  
The members we have are immi-  
grant settlers, buying homes of  
their own.

Just 55 miles from here Bro.  
Lockhart was at work four or five  
years ago. We did not have two  
members, now we have 47 at Pilot  
Point. The members here came  
from Alabama and other States.  
They have nearly \$100 on hand to  
build a church.

### For the SOUTHWESTERN.

#### Mormons and Gentiles.

Not less than five hundred peo-  
ple are to-day serving terms in the  
various penitentiaries for bigamy,  
but they are all Gentiles. The  
Mormon is the only man who has  
perfect freedom in this line. Quite  
a large delegation of the Mormon  
harem will pass through Chicago  
the coming week. The Territory  
of Utah is the Nation's house of  
prostitution. It is a standing  
menace to all the recognized laws  
of society, a festering shame upon  
the entire people who have so long  
permitted its pollution. There is  
not a savage tribe of Indians upon  
our frontier who are not better  
types of civilized and refined man-  
hood than these very Mormons,  
who, under the cloak of religion,  
attempt to hide their lechery. The  
time is coming when the people  
will compel politicians and states-  
men to uncover the deformity and  
banish its impious and unholy  
actors from the utmost border of  
the land. And the time is not far  
distant either.—*Inter-Ocean.*

Would you have others to be  
friend you, be friendly; would you  
have them to respect you, respect  
yourself.

My first quarterly conference

### For the SOUTHWESTERN.

#### The Comes of the Bible.

BY L. P. CUSHMAN.

Nothing can exceed the tender-  
ness of God in his treatment of sin-  
ners. No desire can be more earn-  
est than His for their salvation.  
No broken-hearted father ever  
yearned so strongly for the return  
of his long lost son. No mother's  
heart ever bled so profusely over  
her wayward boy. The favorite  
attitude of God toward the sinner  
is one of invitation and inexpressi-  
ble tenderness. "Ho! every one  
that thirsteth, come to the waters;  
he that hath no money come buy  
and eat; come buy wine and milk  
without money and without price."  
"Come unto me all ye that labor  
and are heavy laden and I will give  
you rest." "Come, for all things  
are now ready." "If any man  
thirsteth let him come unto me and  
drink." In the greatest agony and  
grief Jesus cried out, "O, Jerusa-  
lem! Jerusalem! how often would  
I have gathered thy children to-  
gether even as a hen gathereth her  
chickens under her wings and ye  
would not. "Ye will not come unto  
me that ye might have life." All  
of the Master's servants follow his  
example; they cry to the noble and  
the slave, to every hue, tongue, age,  
and condition, Come. The Spirit  
and the Bride say, "Come, let him  
that heareth say come, and who-  
ever will let him come." Sinners,  
let me ask, will you hear these ur-  
gent calls of your God and Savior?  
Will you hear them now? He is  
near you—nearer than the air you  
breathe. His voice is heard in the  
wilderness and in the city, in the  
religious and secular press of the  
day. All around we can hear this  
gracious Come sounding. Will  
you accept of this invitation? It  
is your Savior calling you from an  
endless hell where their worm never  
dies and their fire is never  
quenched. Will you come now!

Oh, could I hear some inner say,  
"I will go! I will go!"  
I'll start this moment, clear the way,  
Let me go! Let me go!"

### For the SOUTHWESTERN.

#### "Turn Me Out."

"Turn me out, I can get to  
heaven without the church." Mr.  
Editor there are numbers of people  
in the church who seem to me to be  
ignorant of the religion they pro-  
fess. They come before the church  
and say they have made peace with  
God; then they have been put  
under the watch care of a proper  
leader for six months, and at the  
end of that time they again take  
the covenant vow of the church.  
Yet these same persons violate the  
rules they promise to obey, and if  
brought to answer for it, get mad  
and say "Turn me out, out, out; I  
can get to heaven without being in  
the church." If such persons are  
turned out and go and join some  
secret church, and never make any  
manifestation of repentance, are  
they safe in any church they may  
join? This talk may not be heard  
in the cities, but in town and coun-  
ties there is much of it. It is to  
be hoped for their benefit such per-  
sons will look to God and read the  
Scriptures.  
C. L. CRUMP.  
Goodman, Miss.

### For the SOUTHWESTERN.

#### Letter from Okolona.

MR. EDITOR—I arrived here  
early after the adjournment of the  
conference. I found the church in  
a bad condition from the fact that  
they had a great deal of trouble  
with their pastor last year. I find  
there was a wonderful mistake in  
the report of the membership at  
this place last year. Of the 225  
reported I have been successful in  
finding only 121.

We have a large public school  
going on here; Miss Fannie Roy-  
ster is the principal. I have been  
successful in getting up a lively  
Sabbath-school with the assistance  
of Miss Royster. She is a lover of  
the Sabbath-school. When I came  
here I found her working with no  
one to help her at all, but she was  
in good cheer and is one of the best  
teachers I have ever met with. I  
think we need about one thousand  
such teachers as sister Royster in  
this State. She is an honor to our  
people, worthy of her position, and  
a great credit to Shaw University.  
If Shaw has any more like her  
please send them out as soon as  
possible. We have purchased a  
nice lot of books and papers for our  
Sabbath-school. We use the Jour-  
nal, the Study and the Berean  
books and lesson leaf. Our school  
is growing rapidly in understand-  
ing.

My first quarterly conference

was held Feb. 12 and 13; E. der J.  
M. Shumpert was in the chair.  
The people are well pleased with  
him. Rev. P. Young, pastor of the  
Methodist Church, South, of this  
place, preached for us the second  
Sunday in March and gave us one  
of the old fashioned Methodist  
sermons. Of course it aroused our  
hearts, and the Holy Ghost was  
with us for some time.

The people have promised to pay  
their pastor this year \$395; col-  
lected up to date \$520. I am try-  
ing to impress upon my people the  
duty of taking our paper, but they  
say they are not able to pay for it,  
in fact they are poor. Some of  
them had not clothes to wear so  
they tell me. Pray for us.

B. L. CRUMP.

Okolona, Miss., April 6, 1881.

### A Great Problem to be Settled.

A writer in the Newport Mercury  
says that there is a great problem  
of the nineteenth century and that  
is to culminate by the expiration  
of the twentieth.

"There is a Divinity that shapes our ends,  
rough hew them as we may."  
First in order of time stands  
African colonization, which was  
commenced about fifty years since  
by a few liberal and far-seeing men,  
whose declared object was to colo-  
nize in Africa, with their own con-  
sent, the free people of color of the  
United States. Wise as these men  
were, they still "built wiser than  
they knew."

Paradoxical as it may seem, war  
and irruption, attended by coloni-  
zation, have ever been the great  
civilizers of mankind. To this rule  
there has been one exception. An  
hundred million of men existed in  
the tropical regions of Africa,  
wholly beyond the reach of civiliza-  
tion for the reason that the cli-  
mate would not admit of the  
lengthy sojourn of any other than  
the Negro race. In the order of  
providence a small portion of these  
were expatriated by violence from  
their native country and forced to  
become slaves to civilized races in  
America, where, like the Hebrews  
of old, they have for centuries,  
amidst oppression and fears, been  
gradually acquiring a knowledge of  
the arts of civilization. The time  
has come for their redemption, and  
is close at hand, for their emigra-  
tion to the fatherland by hundreds  
of thousands and by millions. And  
vain will be all the efforts of selfish  
men, whether friends or foes, to  
stay the exodus. They will mostly  
leave the cotton fields of the South  
to be cultivated by other undevel-  
oped races, and go to the land of  
their forefathers and brethren, and  
assist in building up a "United  
States of Africa," the foundation of  
which is already permanently laid  
in Liberia, that before the close of  
the twentieth century will extend  
from sea to sea, and rival in extent  
in all the useful arts in social and  
religious culture, and in the benev-  
olence of its government, the  
"United States of America."

### Colonizing the Blacks.

All schemes for the colonization  
of Negroes as a separate race are to  
be regarded with suspicion if not  
disfavor. The Negroes are doing  
very well as matters stand, and all  
they need is to be let alone. If any  
of them want to go to Oklahoma or  
to New Jersey, they are as free to  
go as other citizens; but there is  
no need of colonizing them or at-  
tempting to deal with them on a  
separate basis, and the chances are  
that all such schemes have in view  
the profit of the projectors rather  
than the welfare of the colored peo-  
ple.—*Indianapolis Journal.*

The Democrats of Tennessee de-  
feated the bill introduced by Repre-  
sentative Cassell, a colored lawyer  
of distinction, making the cohabita-  
tion of a white man with a col-  
ored woman a felony, punishable  
with imprisonment in the peniten-  
tiary. The author of the bill con-  
tended that as a marriage between  
whites and blacks is made infamous  
under the statutes of Tennessee,  
and is visited with heavy penalties,  
the keeping of colored concubines  
by the dominant race should be  
put under equally severe penalties.  
—*Exchange.*

A story is retold by the Lewiston  
(Me.) Journal of good old Father  
Sewall of that State, who, when  
once asked to lead the devotions of  
the meetings in a monthly concert  
of prayer for the conversion of the  
world, arose, and, after fumbling  
in his pocket for a coin, at last  
brought it out and handed it to the  
presiding officer of the occasion,  
saying—as if to himself—"I can't  
pray till I've given something."

A dispatch from Little Rock,  
Ark., referring to the decision of  
Judge Parker, at Fort Smith, in the  
case of the United States vs. Capt.  
David L. Payne, that none of the  
land of the Indian Territory was  
subject to white settlement, the  
Indians holding the proprietorship  
absolutely and without reserve, is  
generally accepted as conclusive,  
and a number of prospective set-  
tlers, camped on the border await-  
ing judicial decision, have begun  
to emigrate elsewhere.

### General News Items.

Republicans elected their muni-  
cipal ticket in Indianapolis by a ma-  
jority of over 200.

Turkey has accepted the propo-  
sals of the powers for the solution  
of the Greek frontier question.

Mrs. Abraham Lincoln has not  
visited Washington since 1870.  
She will soon return to her former  
residence in Southern France.

Michael Brien was arrested under  
the coercion act near Clefden,  
county Galway, on the charge of  
inciting to murder, and was con-  
veyed to Galway.

Every boat that goes up the  
Mississippi river to St. Louis still  
takes a crowd of emigrants from  
Louisiana



## THE SOUTHWESTERN.

JOSEPH C. HARTZELL, D. D., Editor.  
THURSDAY, MAY 12, 1881.

The Iowa State Methodist Convention will be held in the city of Des Moines May 31—June 2.

We consider the nineteen subscribers sent us this week by Rev. John Qualls, of Clinton, La., as the result of a good canvass of his charge.

Geo. W. Cable's novelette, *Madame Delphine*, begun in the *May Scribner*, is said to be an excellent sermon from the text, "Lord, may not this sin to their charge?" One of the finest touches in the story is his description of the way in which the community had "taken all the note out of the commandment."

The editor of the New York Advocate sends a copy of that paper to the *Southwestern*. The *Light* and *Christian Advocate* not only reaches our post, but has a valued correspondent there. The new official editor should try.

This is a good occasion to say that the *SOUTHWESTERN* may be found in Pekin, China; Bombay, India; Manila, New Zealand; Manila, Vides, Uruguay; City of Mexico, and Hamilton, Bermuda.

The Holston Methodist, a Church paper, recently of that denomination, who are one day reported at the leaving of politics from the pulpit, and the next day are engaged to do so. It says: "The Holston Warren lectured last week, he turned aside from the word of his discourse to denounce the State on its detestable policy to pay the honest debts of the State."

John Dr. W. B. Alexander, moderator of the annual conference of the Holston Conference, held at Tennessee, April 8-9, 1881. We are glad to hear that the conference was successful, and attended by a large number of ministers and laymen.

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## Christian Fortitude.

Fortitude is often used as a synonym for courage; but it means more. The chief idea in courage, is daring, or readiness to encounter danger. It does not always involve the other element of character which is even more essential in trying situations, that is, patience to endure to the end the suffering which daring incurs. Many people are like John Brown, forward to engage in hazardous enterprises, but they do not have the fortitude to endure imprisonment and the gallows with the Christian serenity and dignity he displayed. They are bold as Richard, the lion hearted, to enter a fray, but chafe like a lion, if caged as the result of the fray. Fortitude implies all that is involved in the highest courage; because it enables a person to encounter danger with coolness and courage. It also contains an additional element of character which is often lacking in mere courage, and that is patience to bear pain, adversity or defeat without murmuring, or discouragement or despondency. It sustains a man when he has nothing else to support him.

It will be seen from this description of fortitude that it is preeminently a Christian virtue. It is rare to find one, who is not a Christian, that is ready not only to expose himself to danger, but also has the patience to endure uncompensated and even joyfully the sufferings thereby incurred. That fortitude which is merely human, which is inspired and supported only by motives of pride or ambition, is not sufficient to move men to the noblest deeds of self-sacrifice, or support them in the sufferings and persecutions which a firm allegiance to principle often incurs. It requires Christian fortitude which is inspired and sustained by the grace of God to enable a man to stand firm in the midst of opposition and cheerfully face calumny, poverty and even death, rather than abjure his convictions of truth and duty.

Christ is the chief and grandest example of this fortitude. He not only had courage, but he also had the long suffering and patient fortitude, without which courage is often nothing more than rashness. This has so long been claimed and conceded, that it awakens unalloyed astonishment to find that it has been recently questioned, and that a book has been published, gravely denouncing Christ against the charge of a lack of courage. In his "Meditations on Christ," Thomas Hughes writes to the opinion as entertained by certain classes in England, that Christians are lacking in courage, and says they attribute this supposed lack to the influence of Christ's doctrine, and example upon his followers. In short they question the courage of our Lord, and profess to find reasons for doing so in certain acts recorded of him; such as, his temporary retirement into Galilee, spoken of in John vi:15, to escape the fury of the Jews, and such as hiding himself when the Jews took up stones to stone him. See John viii:59.

It is perhaps hardly necessary to say that the men who make this charge are a set of infidel and blasphemous critics who have no support at all among intelligent and reverent people in this, their latest and vilest slander of our blessed Lord. But let us look at the two cases cited above in support of their charge. It is true that Christ did choose to go up "openly" to the temple, but went "as it were, in secret," to avoid the fury of the Jews. But it is not true, as is alleged, that he did so through cowardice. He gave a plain and consistent reason for doing so, and for hiding himself when they came to stone him: "My time is not yet fully come." A truly courageous man is not awed from the path of duty by the fear of death; neither does he needlessly expose himself to danger. Christ had a work to do which was not yet done. The path of duty was to "work the Jews" as He then said, and to "draw them out of darkness into the light."

The Rev. Dr. D. N. Kemple, of the Central Ohio Conference, appointed missionary to Mexico, sailed for his destination on the steamer Nankin April 28.

Miss Michener, who has been prostrated by fever, was to sail from Liberia for this country about April 1.

The New Spanish Hymn Book in Mexico.—The Rev. J. W. Butler reports concerning the introduction of this book: "Our chapel was crowded with interested worshippers. Instead of preaching to the people, I decided to give them a hymn book, and have them sing."

From La Harpe Street Church, New Orleans: "For once at least Conference made a good appointment to our church, for which we are thankful to our Bishop. Our pastor, the Rev. Wm. Smith, is in every way efficient. We have had revival meetings which lasted thirty-three days, during which time twenty-five backsliders were reclaimed, and we added to our converts thirteen recruits. The sacrament was partaken by fifty-three members, on Sunday, May 1st; we baptized four adults and 1 infant on the same day. Our church is undergoing repairs which will

was, by simply renouncing his mission. But he never faltered for a moment in his work, never hesitated to denounce the sins of the very class that sought his life. In that he showed the highest courage and fortitude, which only those who are blinded by prejudice and hate can fail to see.

What is true of Christ is also true of all his followers, from the proto-martyr Stephen down to the last man who has gone at the behest of duty to preach Christ to those who sit in darkness, and dared to stem the hatred and opposition of wicked men. If there is any true fortitude to be found anywhere in this world, it is among the sincere followers of Christ. It is the possession of his spirit that makes men strong and courageous and patient in tribulation. It is the lack of it that makes them cowards.

## The Star Route Investigation.

The action of Postmaster General James in uncovering fraudulent mail contracts is a good beginning of his administration. The committee of the House of Representatives a year ago received information as follows:

No. 31,454, from Fort Worth, Texas, to Yuma, Arizona: Original pay, \$134,000; increased to \$399,000; receipts from postage, \$38,194.84.  
No. 32,094, from Yuma, Indian Territory, to Las Vegas, New Mexico: Original pay, \$6390; increased to \$150,392.93; receipts from postage, \$640.72.  
No. 35,061, from Bismarck, Dakota, to Fort Keogh, Montana: Original pay, \$10,500; increased to \$83,764.15; receipts from postage, \$2,458.62.  
No. 40,101, from Prescott, Arizona, to Santa Fe, New Mexico: Original pay, \$13,313; increased to \$135,976; receipts from postage, \$10,844.18.

These five routes aggregated under original contracts \$106,500.25, the increased pay was \$744,185.25, and total receipts were \$68,718.57! Yet the Democratic Committee of a Democratic House had nothing to say about it. President Hayes says he did not examine the matter, supposing the Democratic committee would make prompt disclosures if anything wrong was found. Postmaster General James has suspended the head of the bureau having control of the star routes, and appears to be determined to economize in the expenses of his department, with a view of making it self supporting. The President will support him in this purpose.

Senator Bayard defeated the local option bill in the Delaware Legislature. In the United States Senate he led the opposition to the Commission of Enquiry bill which three times passed against his voice and vote. At the solicitation of an attorney of the Brewers' Association of the United States he used his influence in the Legislature of his State to deprive the people of the privilege of voting on local option. Truly, as says the *National Temperance Advocate*: "Senator Bayard is one of the public men whom, at the very first opportunity, the voters of Delaware, in their 'unmerciful force and primary capacity,' should relegate to private life."

## Prohibition in Arkansas.

The Western Methodist of Little Rock cheers the opposition to the liquor traffic. To all it says, we respond "Amen!"

Wall does, Benton, Arkansas! Upon a petition of a majority of the men and women living within three miles of Benton, the county court has made an order, by reason of which, according to the new law of the State, it is unlawful for any person to vend or give away any vinous spirituous or intoxicating liquor, including "hops" and "bitters," within three miles of the church and school-houses of the town. Let the good work go on. Let every town, village and neighborhood in the State, wherever there is a church or school-house, take steps to secure the benefit of the law. Remember, women, as well as men, may sign the petition to the county court.

## From Our Mission Rooms.

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## PERSONAL MENTION.

—J. B. Moyes, a local preacher at Sherman, has been appointed pastor of our church at Rice, Texas. He has begun his work and is succeeding finely.

—Rev. Stephen Duncan, presiding elder of Shreveport district, has sent us a fair list of new subscribers, and we receive encouraging reports of his work.

—It is reported that Gen. Beauregard refuses to be interviewed on Shiloh, saying that the forthcoming first volume of his history of the war will cover that affair.

—Rev. S. O. Lookett has been compelled to give up his charge at Kerville Texas, owing to throat disease. He hopes by taking a rest to be ready for work by next conference.

—Rev. Dr. D. A. Whedon, presiding elder of Providence district, while the Providence Conference was in session, was presented with a check for \$200 to pay expenses to the Ecumenical Conference.

—The address delivered by Rev. T. B. Ford, on the 26th anniversary of the American order of Odd Fellows, in Little Rock, is published in full by the *State Gazette*, which paper compliments it as a "particularly fine effort."

—Rev. F. A. Hearing has been transferred from Gainesville to Abilene, Texas, and put in charge of the two new churches now being organized at Abilene and Baird. Rev. J. T. Steward, a local preacher, at Eastland, has been appointed to assist Bro. Hearing.

—We have arranged with Dr. John Braden, of Tennessee, for a series of letters to the *SOUTHWESTERN*, on the Ecumenical Conference of Methodism, to meet in London next September. Dr. Braden expects to start to Europe about the first of June—and we are sure our readers will be well posted on the doings of that great body in the letters he will write.

—Rev. M. S. Silbert, of our Mission work in Mexico, came to this country with his wife and children on sick leave. On reading the terrible news of the persecution of his associates he wrote to Bishop Harris that his duty was clear, and he would sail from New Orleans May 18, on his return to the field. He believes each one should be at his post during such trying times.

—Geo. I. Seney, Esq., in acknowledging the receipt of resolutions of gratitude from the Macon City Council said: "I love the people of Georgia, and rejoice as I lived with their borders. If we are not able to inspire in all our fraternal spirit we can, at least, rally a select and goodly company whose members will surely increase as time rolls on."

—Mrs. J. F. Keen, Secretary of the Philadelphia Branch of the Woman's Foreign Missionary Society, spent several months at San Antonio, Texas, laboring greatly to the edification of the church. After establishing a branch society at San Antonio of thirty members, she departed for her home in Philadelphia, followed by the prayers and well wishes of Trinity M. E. Church.

## OUR SOUTHERN WORK.

## LOUISIANA.

C. W. Kershaw, Jackson: "Elder Landry held our quarter March 26-27. He made a fine address to the Sabbath-school. Sacrament was administered to 61."

A. Moore, Opremont: "Elder Cushman was with us March 26. His visit was appreciated. When he preached the church could hardly accommodate the people with seats. He remained over Monday advising plans for the new church."

Rev. A. E. Albert, of Union Chapel, New Orleans, has been ill for some time, but is now recovering. During the past month a revival has resulted in sixty conversions, and seventy-five have joined since Conference. This is cheerful news.

Henry Green, LaTeche: "We are getting along very lively this week in our church. There are many mourners, and one professed to have found Christ. We are raising money to build a parsonage, and I hope we will be successful in the undertaking."

From La Harpe Street Church, New Orleans: "For once at least Conference made a good appointment to our church, for which we are thankful to our Bishop. Our pastor, the Rev. Wm. Smith, is in every way efficient. We have had revival meetings which lasted thirty-three days, during which time twenty-five backsliders were reclaimed, and we added to our converts thirteen recruits. The sacrament was partaken by fifty-three members, on Sunday, May 1st; we baptized four adults and 1 infant on the same day. Our church is undergoing repairs which will

probably cost \$300. All our officers, local preachers, exhorters, leaders, etc., are doing their full duty toward replenishing and renovating the church. Our choir is reorganized and our galleries changed to a better style. We have also purchased three chandeliers."

## ARKANSAS.

A. R. Olardy, Centre Point: Elder Sams was with me. We had a good time. The meeting was protracted ten days, resulting in ten conversions and fifteen accessions. I have received seven in full connection since conference, and a good many on probation. We are in bad condition financially.

## TENNESSEE.

W. S. Butler, Gallatin: "Elder Pickett held his second quarterly at Keys Chapel. We have been engaged four weeks in a protracted effort. We received 8 converts, 11 on probation, and 2 in full membership. Sabbath-school has been in a good condition all winter, with average attendance of from 40 to 70. Our church is in a good financial condition. We raised this quarter \$12.50 for missionary causes; for tracts, 55 cents; presiding elder, \$12.50; paid pastor \$61.55. Sacrament was administered to 115, and 69 paid quarterly. We have had hard struggling through the winter."

## MISSISSIPPI.

J. M. Nevils, Kosciusko: "Elder Bradford held our quarter March 31. Two of our members have passed from labor to reward."

John H. Cook, Summit: "It should be our duty as teachers to let the people know everywhere that we have a church paper, and it ought to be read by the members in order that they may learn some good lessons. Have been over my circuit the second time and was welcomed by the people."

M. White, Daleville: "I made my first round on this circuit in February, and the outlook was discouraging. On entering my third round the presiding elder met me, and held quarter at Daleville. Sacrament was administered to 70. All seemed to be satisfied. The elder's sermon had a telling effect, and time, we believe, will develop good therefrom. The collection was \$7.20—all for the elder; his estimate is \$80. The estimate for the preacher in charge on the circuit is \$276.50; for the bishops \$4. All things considered the church is in a prosperous condition."

## TEXAS.

A. C. Oulbreath, Pittsville: "On April 3, baptized 12 adults and 7 infants; received in full membership 12. At Frost Chapel received one in full, and five on probation, with 5 conversions."

J. Smith, Huntsville: "The presiding elder was with us on the 23d of April. Eighty six attended communion. Since April 1st, eight have joined the church on probation. I am trying to build up a new work four miles from town. The Sunday-school is prospering."

W. M. Lemen, Lawrence: "Our congregations are good, ranging from 125 to 150. The Sunday-school is managed in an excellent manner by Dr. Stocking and his able assistants. We will hold a basket meeting, two miles from here, on Saturday and Sunday, May 21-22d."

H. R. Miller, San Antonio: "Over \$800 had been collected and disbursed during the quarter for church purposes, besides the pastor's salary. Eight weeks of meetings had been held; twenty-four persons had professed conversion, and forty-nine had joined the church. This, considering that three months ago there were only eighteen members belonging to this church is a good church work. The congregation have tripled and average well."

M. A. Daugherty, presiding elder of Austin Conference: "I have made one complete round, traveled over 2500 miles, preached 34 sermons, had many rich and racy experiences, glorious times, and never happier. My soul is full of solicitude for the perishing thousands in this great state. Oh, who will help to 'renew the perishing and care for the dying.' Oh that God would move more of the mighty men of valor to dedicate their talent and if need be their money for self support to this work."

## A Question Answered.

BATEVILLE, ARK., April 30, 1881.

DEAR EDITOR:—Has any person or persons any right to open a subscription-school or any establishment of any kind, except public worship, etc., in any of the M. E. churches without the consent of the board of trustees. Please to answer in your next issue as it is for general information.

Yours respectfully,  
GABRIEL WILLIS.

No. The board of trustees of every property devoted church are the custodians of the property.

## GENERAL NEWS ITEMS.

There are two things wanting to make the New York World's Fair a success. One is a change of site, and the other is a sight of "change."

## —Norristown Herald.

The Democrats of Arkansas appear to be hopelessly divided on the question of payment of the State debt. Repudiation heresy is popular among a large number.

At least 500,000 cords of birch, beech and maple timber are used every year in the manufacture of shoe lasts, and the same quantity is used in making handles for small tools, and the match business uses up 300,000 cubic feet of the best pine.

Miss Kate Smith, an inmate of the Union Home for Old Ladies in Philadelphia, after three years' labor, has completed a quilt containing 55,553 pieces. She has been blind from infancy, but threaded every needle herself, and used 100 spools of thread in the work.

One of the growing industries of Australia is the cooking and canning of rabbits. The Oolas Preserving Company, near Melbourne, had on an average 7,000 of these agile residents brought in every night at the beginning of the past season, and the supply increasing, orders were given to limit the daily quantity to 2,700 pairs. During the season, which lasted for twenty-five weeks, 675,000 rabbits were canned by this establishment alone.

Dr. Rule, a Wesleyan missionary in Spain, writes that the downfall of the Spanish Cabinet is the greatest event since the revolution of 1868, when religious liberty was proclaimed. During the last six years, king, cabinet, and priests had been steadily, yet not quite openly united in an effort to re-instate civil and religious despotism, and gradually to extinguish liberty of worship; but in one day the king found himself compelled to give up the cabinet that would have provoked another revolution and overturned his throne. The members of the present cabinet, the leaders of public opinion and the most intelligent and influential Spaniards, are declared advocates of religious liberty.

## Macedonia School.

Mr. Editor:—At the examination of this school conducted by L. Wells, teacher, here we witnessed something of the rapid progress that has been made by our people within a few years. We should never neglect such an opportunity that awaits us in the future, although having been oppressed; but we are resolved, by the help of the Divine Providence, to use perseverance, and exercise our minds in a cause that will make us become useful, refined, and intelligent. Let us as people use one sentiment, and that is we must educate or perish. Without the education of the head and heart of the nation they cannot be, nor look forward to the future with hope of obtaining any great blessing. We believe there is a light behind a cloud, and that the imminence of our danger is intended to call forth and apply a holy fraternal fellowship between us and our one purpose, which shall secure our preservation and make the prosperity of our nation durable as time, and as abundant as the waves of the sea. Education is greater than riches, and without it we need never expect to rise from obscurity to a mark of a high calling that awaits us in the future. If there were nothing in you which death cannot destroy, nor the grave could, there would indeed be but little inducement to cultivate your minds. For who would take pains to trim a taper which shines but for a moment, and can never be relighted again? O what prospects are presented to view of man! What strong inducements to cultivate his mind and heart, and to enter upon that course of improvement here, which is to run on, brightening in glory and in bliss, ages without end! Some of our people speak candidly and say that we will not educate our children, let them do as we did; but let us make this declaration that unless we educate we will sink below degradation and our lives would be checked, and there would be nothing to point us in the prospects of an endless existence beyond the grave. It took Rome three hundred years to die; and our death, if we perish, will be as much more terrible, as our intelligence and free institutions have given us much more sinew and vitality. O, this beloved land, bound together by the ties of brotherhood, and common interest, and perils, live forever—one and undivided.

## Ottile Work.

ALBANY, N. Y., April 1, 1881.

DEAR EDITOR:—The first quarterly conference was held March 5-6. Rev. Stephen Duncan, our elder, was present with 16 members. The conference estimated \$625 for preacher's salary, \$32 for presiding elder, \$2 for bishops, \$6.35 for conference claimants, \$4.25 for missions, \$4 for church extension, \$15 for freedmen's aid, \$1 for tract, \$2.75 for education, \$1 for Sunday-schools. Paid pastor \$8 this quarter, paid elder \$8. Conference collection, \$13; love feast, \$3.10. We have 4 churches, 4 Sunday-schools, 150 scholars, 23 officers and teachers, average attendance 125, condition of the schools good. Elder Duncan acquitted himself in such a way that it left an impression upon the people, and we start out with fresh courage for the building of Zion and working for the Master. He was well received and a good time was had. The Lord manifested his divine power among us. The love feast on the night of the 6th was encouraging to the people. Forty spoke for Christ and His cause. Eleven joined the church. The elder preached at St. Paul's, on the west side of Red river, on the 6th, at 11 o'clock; and at St. Charles, on the east side of Red river, at 7 o'clock.

## Patriotic.

The Southern Christian Advocate, of Charleston, S. C., an organ of the M. E. Church, South, now joins the *SOUTHWESTERN* in the issue of the better elements against the criminal politicians of the South. It says:

"The end and the means" is the subject of a leading editorial in the *New* and *Courier* of last Saturday, the point of which is that the irregularities in the elections the past few years, justified as they were as political expedients and necessary as no longer necessary, and that they will not be longer tolerated by the moral sense of the great body of our people. We, as politicians; but we love our country—not a section of it only, but our whole country—and we solemnly believe that the point of view is not been and that it certainly does not now exist, making any necessity for the surrender of the manhood of the whole State in order to promote the political purposes of a few men. We do well to consider how nearly a prophet Hampton proved, when in 1873 he declared if an election was to be carried by fraud the State would soon cease to be worth living.

In concluding an article on the last crop an Alabama editor remarked: "We have on exhibition in our sanctum a magnificent pair of ears."

## Austin District—First Round.

DEAR EDITOR:—At Giddings, January 8-9, Rev. O. Hart had his people stirred up, and our quarterly meeting there was very interesting.

I was at Onningham and West Point, Jan. 15-16, where Rev. A. Foster is pastor. On the Sabbath I administered the Lord's supper to about fifty persons. People there are buying homes very fast. On the 22nd and 23d I met Rev. D. Mucker, at Piney Grove, La Grange circuit, and notwithstanding the cold weather, we preached and administered the sacrament to a great many.

At Bastrop we have a great deal of opposition, but like the camel with the fly, the old mother Church shakes herself and the enemies fall, and she goes on, under the command of our Master into all the world. While it is not our object to fight any other church, churches war with her and she will defend herself. Rev. Lott is pastor. Mr. Thomas Hodges and his family entertained me very nicely. We expect to buy and build there soon.

February 5-6 I met Rev. J. Smith and 21 children that in former days through false teaching had left our church, but last year came back to us from the A. M. E. Church. We will never submit to color lines until the Bible orders us to do it, but we will preach the Gospel without distinction, and teach the people religion and morality. God help every church to do all they can for our people.

At Austin, Feb. 12-13, Rev. C. L. Madison, one of our ablest young men, had everything in order, and we had a good time. Through his influence Wesley Chapel is being enlarged. About 200 were at communion table.

At Simpson Mission Austin, we met Rev. G. Norman, with a large attendance of members. All were anxious to get their new church started. On Sabbath I preached to a full house, and administered to 95 persons.

February 26-27 at Mt. Salem I met Rev. E. Henderson and his leaders. Bro. Henderson is a good young man, studying hard to make himself a competent man for business.

March 5-6 I found Rev. E. Cogswell in the midst of a protracted meeting at Round Rock. He met me at Georgetown in quarterly meeting, and we went back and continued his meeting, which resulted in eight conversions.

I found Sister W. C. Green, of Austin, in Georgetown, teaching a public free school, and at her solicitation I addressed the school and bid them God speed in their studies.

From there I went to Belton, March 12-13, and held the quarter. Rev. G. Sawyer was not present, but I found a good people. The church is in debt. A collection of \$5.15 was raised and paid on the same; and Sister Lucinda Keyes and others were appointed a committee to give an entertainment and raise the entire debt if possible. I was the guest of Mr. Perry Keys, and was well entertained.

At Taylor, March 19-20, Rev. E. Henderson was present. We had a glorious time and received eight into full connection. At Rockdale and Davilla, March 26-28, Rev. O. C. Robinson was on hand. There I found E. Woods and his excellent wife conducting the Sunday-school, and doing a grand work.

I find there is a great deal of hard work to do to make the district what it ought to be. Pray for us.  
A. R. NORRIS.

## Ottile Work.

ALBANY, N. Y., April 1, 1881.

DEAR EDITOR:—The first quarterly conference was held March 5-6. Rev. Stephen Duncan, our elder, was present with 16 members. The conference estimated \$625 for preacher's salary, \$32 for presiding elder, \$2 for bishops, \$6.35 for conference claimants, \$4.25 for missions, \$4 for church extension, \$15 for freedmen's aid, \$1 for tract, \$2.75 for education, \$1 for Sunday-schools. Paid pastor \$8 this quarter, paid elder \$8. Conference collection, \$13; love feast, \$3.10. We have 4 churches, 4 Sunday-schools, 150 scholars, 23 officers and teachers, average attendance 125, condition of the schools good. Elder Duncan acquitted himself in such a way that it left an impression upon the people, and we start out with fresh courage for the building of Zion and working for the Master. He was well received and a good time was had. The Lord manifested his divine power among us. The











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### BE STRONG.

Be strong, O pilgrim,  
Haste thee on thy way;  
Let the morning find thee  
Fighting the good day.  
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### Baton Rouge District—Louisiana Conference.

REPORT.—It was on the occasion of my first Quarterly Conference (March 5th and 6th) that I met Bro. Andrew Jackson and Samuel S. Wright, at Rosedale. I found the little church on Bayou Grande surrounded by the Moravian workers.

Notwithstanding these difficulties Bro. Jackson, assisted by the brethren, are doing a great work. The Quarterly Conference was a success of much joy. Twenty persons were received in full connection, four on probation, and two by letter. The church being too small, the Board of Trustees have decided to add 15 feet, which will make the building's dimensions 20x40. Brother Jackson is preaching with great effect. All classes of people go to hear him, gladly, and are benefited.

Rev. Saunders S. Wright, who was appointed to Baton Rouge by Bishop Doan, attended Conference at this place, and demonstrated his ability to succeed, being so near home.

My next parish was Baton Rouge, where on the 15th and 16th of March I held the Quarterly Conference of Rev. Hampton James and Bro. S. Wright. They are both deeply interested in the work, and are doing a great work. Bro. S. Wright is preaching with great effect. All classes of people go to hear him, gladly, and are benefited.

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forming his duties with ability and dispatch. Having business at the Clerk's office, connected with our work, we met Capt. Lanier, the Clerk, and his deputy, Hon. Allen Cook, at their office, where a more harmonious and perfect management is seldom seen. This could hardly be otherwise, as Clinton boasts of the ablest bar of any country town or city outside of New Orleans.

It was also our pleasure to have met that gifted and eminent lawyer and gentleman, Hon. John Stone, the bold, brave, and fearless advocate of human rights. There are six churches at this point, viz: M. E. Church, M. E. Church South; a work representing the Colored M. E. Church of America, under the supervision of Rev. Wm. Nail, two Baptist churches, one white and one colored, one Presbyterian and one Catholic church. We regret to say that our church building is not what it should be. Measures however are being taken for its reconstruction. At the joint Conference Rev. W. E. Hill, at the head of his officials, represented the church at Comite, Macedonia being represented by Rev. J. H. Bylander and his officials. Each reported their work creditably. Macedonia is a church situated in the pine woods, about four miles from Clinton, and accommodates a large body of people. Comite is about six miles from Clinton. The brethren here having secured a lot, are making arrangements to build a church. Part of the lumber being already on the ground, building will soon commence.

From this place, on our way to Jackson, La., we visited Bro. Lacey and Quail, March 23rd and 24th. Bro. Lacey is at Mt. Carmel, a church about seven miles from Clinton. He has a large membership, among whom may be found wealthy planters and property owners. The Quarterly Conference was largely attended and there was a marked determination shown on the part of the officers to aid Bro. Lacey in forwarding plans to spread Methodism far and wide. Already he has crossed Amite over into St. Helena parish, establishing churches as he goes. The people flock to hear him to their soul's comfort.

At Bethel, March 25th, we found Bro. Quail rallying the people to the standard of our God, with that zeal which has always characterized him. Work tending to the completion of the church is on foot, and when consummated, we shall have one of the best little churches in the District. Too much praise cannot be given to the former pastor, Rev. Alex. Martin, who as founder, showed a real and knowledge that ranks him among the most enterprising of our ministers.

By the kindness of Rev. Marshall Smith, who is cultivating a large cotton farm, we reached Jackson, La., March 26th, and found Rev. O. W. Karshaw familiarizing himself with his work, this being his first year. From the expressions of his brethren at the Quarterly Conference, we may expect a year of agricultural growth and temporal improvement. The congregation, though comparatively small, is in full keeping with the same heretofore established, relative to the support of their pastor, and in making things generally pleasant for their Presiding Elder. The Sunday School is largely attended. Young men and women, old men, women and children, teachers and assistants, are all engaged in this good work. It was our pleasure to meet at this place Bro. Geo. Shistnok, superintendent, and Bro. R. L. Perry, his able assistant. Sister Karshaw and the entire noble corps of teachers were working nobly in this part of the Lord's vineyard.

April 9th and 10th we visited Bro. Barnes at West Feliciana, and reported the State Line Circuit, supplying it with Bro. Barnes, a man acceptable among the people. After preaching for them on Sunday, we administered the Sacrament of the Lord's Supper, and at night held the Service of the Church, when donors and backsliders came forward to the field of God. We are confident that the Kingdom of the Lord in this place is established, and under the management of this good brother, and his able assistants, we shall expect a rich harvest.

At Mount Pleasant, 10th and 11th, we met Bro. James Rogers, from the "Piney" accompanied by his wife and children. The presence of the family was a great help.

It-surreption Sermon, which we reached on Easter Sunday, and to commune. At our Quarterly Conference Rev. Alex. Martin (who had obtained a certificate of location from the Annual Conference) by invitation was present. The report of Rogers shows that the "Williams Grove" church, which is in a dilapidated condition, is to be taken down and rebuilt, the work to commence at once, and to be completed by the latter part of June or the first of July. We feel safe to say that he will close his year with abundant success.

The interest of the work demanding extension, a circuit composed of the territory including Mt. Pleasant, Port Hickey and Hudson was formed, to be known as the "Mt. Pleasant Circuit," and placed in charge of Rev. Alex. Martin, who starts out nobly in the work of evangelization. He has built an altar at Port Hickey. His preachings are largely attended, and with good effect. He is seeking a site with the view to the building of a church.

On the 23rd we visited Brother Forest at Red River Landing, and in spite of the inclemency of the weather, which kept us in doors on Saturday, Sunday we held our Quarterly Conference, and had a fair attendance at church. Bro. Forest is hopeful of a fruitful harvest this year. He is erecting two churches at different points, which are expected to be ready for service by the time for holding the third Quarterly Conference. The people receive him kindly and liberally. In closing this my first tour, I desire to state that I have been very kindly received and well treated during my stay, at every place. I feel greatly encouraged, and lift up my heart to the everlasting hills and pray, "let the beauty of the Lord our God be upon us and establish there the work of our hands upon us, yes, the work of our hands establish them."

PIERRE LANDRY.

### First Round on San Antonio District.

We commenced the work for 1881 as soon after Conference as possible. The winter had been unusually hard and long, and our people are without meeting houses in many places. Some of the contracted, banished houses will do tolerably well during the rainless evening zephyr, but they do not suit for unpleasant weather. The people never go to church during winter or cold fall weather; therefore, our class meetings, prayer meetings, preaching and Sunday Schools in most places suspend operations entirely. A few thousand dollars would increase our membership, and Sunday Schools three times their present number. The people will never do this work alone. I give three reasons why: First, they are poor; second, the most enterprising are emerging from the old plantations to homes of their own, but being ignorant, it costs triple the amount of means to become proprietors; third, they have not been educated to give, as they should, to these grand enterprises. But, thank God, they are learning very fast, and the grand old Methodist Church is accomplishing wonders among the ignorant and oppressed of every clime! Our meeting season has commenced early, and with unusual prospects for much good everywhere on the District. "For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle-dove is heard in our land."

At San Antonio, Jan. 15th and 16th. The church under the pastorate of Rev. P. Gates, is going forward, gathering new strength, as the pastor is pursuing his theological studies, as well as other useful studies, under the tuition of that noble Christian gentleman, Bro. Miller, pastor of Trinity M. E. Church. Our preachers everywhere would do well to follow Bro. Gates' example, wherever practicable.

Jan. 22d, 23d, at Pleasanton. Bro. J. T. Jacobs, under discouraging circumstances is doing a good work, and gathering means to build. He is also teaching the free school.

29th, 30th. We did not reach Hondo, but informed Bro. M. Anderson to hold it. He informed me he could not.

good is expected. One hundred and fifty dollars has been granted by the Church Extension to build at this place. The Trustees at last account had received two bids to do the work. The house will be worth \$500 when finished.

Feb. 19th, 20th, Seguin. W. H. Mosby is doing grandly. He is a Methodist here, and lifts up his voice as a Prince in Israel. Fifty dollars granted from Church Extension will complete the church at Cottonwood Colony.

We spent 16th, 17th of Feb. at Nockent. Bro. J. T. Gibbons will do a grand work this Conference year.

Feb. 26th, 27th at Sand Hill M. E. church. Bro. Mosby officiated. Reports Rev. R. Deans doing a grand work, with some increase.

March 5th, 6th, Gonzales. Rev. A. M. Gregory, with a sick family, had done but little, and his complaints many-sided and extensive. We trust difficulties will soon give way. He is teaching the free school with acceptability.

March 8th, 9th, Lone Oak. Rev. London Morris, one of west Texas' noble veterans, is doing good service for the Master. The people love him as a true Christian minister. The character of his work is greatly changed, by many going away to other places.

This visitation, arising to and fro of our people will continue till they sinuate themselves in our land. As it is, they are subject to the unbridled passion and caprice of the vile.

Sunday, March 13th, we spent in Gonzales, and listened to an interesting sermon by Rev. A. M. Gregory, from the words, "Come see the place where the Lord laid."

March 19th, 20th, Victoria. Rev. P. M. Carmichael is doing grandly. Bishop Haven never made a more fitting appointment. Bro. Carmichael is one of the humble, studious, Christ-like and growing men. Here also, Sister L. A. Westbrook, a graduate of Central Tennessee College, is engaged at teaching a large, flourishing school. She is teaching some of Victoria's fairest bright-eyed and ready-witted maidens vocal and instrumental music, for which she is so well qualified. People are proud of Sister Westbrook, and they have a just cause. I never met a more accomplished and agreeable lady anywhere, notwithstanding I have met with many in this blessed land of ours.

March 23d, 24th, Mission Valley. Bro. J. Cesar is going forward, prospect bright. Much good is expected.

March 26th, 27th, Goliad. Rev. J. Harold is doing a noble work for the Lord. Goliad church is putting on new strength under his pastorate. Here, a large percentage of our people are well situated, and Rev. C. P. Westbrook, also a graduate of the grand old Central Tennessee College is teaching in their midst. These two noble Christians, Sister and Bro. Westbrook, workers for God and humanity, are letting their light shine in this grand southwestern section of this empire Texas, soon to be threaded by railroads and telegraphic wire, connecting with the outside world, shaking hands with old Mexico. Victoria will be a railroad center. These two Christians, united in holy wedlock, reflect great credit upon the Institution from whence they came.

Goliad membership desires to add \$500 of improvement to their already \$700 or \$800 of church property. To do this they have applied to the Church Extension for \$250. If granted, it will be said of that church and people, "Thou art beautiful, O my love, as Paphos, terrible as an army with banners."

At Cuero Bro. D. Harper is doing much good. Purchased a lot, and is raising means to build; has applied for \$250; if granted, will be a power in that city.

April 8th, Morales. Bro. W. Goodwin is doing well, with increase; has a lot donated by Bro. Woods, a prominent and worthy member of the M. E. Church South. This dear brother is loved by all classes of people, little and big. Bro. Goodwin has \$80 on hand for building purposes. An appeal from Brownsville for a preacher at that place. It was sent me from the Mission rooms, 805 Broadway, N. Y., by Dr. C. H. Fowler; for information. Brownsville has been supplied by Rev. I. Clayton, who informs me he had not gone there on account of the small population at that place. We are urging the claims of the Southwestern.

Yours truly, MACK HENSON.  
Austin, Texas, April 11th, 1881.

### The Liquor Sellers of Kansas, and the Lord's Supper.

BY L. P. CUSHMAN.

Most all temperance people have heard that the prohibitory law of Kansas condemns the use of fermented wine at the Lord's Table. The rum sellers of Kansas and elsewhere have been in a state of horror at this manifestation of fanaticism on the part of the temperance people of the State, and there has been no end of wonderment that the ministers and churches should so tamely submit to such interference with the rights of conscience and the worship of Almighty God. Some of the liquor sellers of Kansas and their friends recently had a meeting and passed, as reported in the secular press, resolutions condemning the law, not because it interfered with their business, but because it forbids "men worshipping God according to the dictates of their own conscience, and punishes them for so doing with fines and imprisonment." This is indeed a new departure in the great drama of the rights and destiny of humanity, which is being performed in this nation. Rum sellers pleading for the worship of God and the rights of conscience—men, whose business hinders all national and religious progress, the great Christian charities of the day, breaks up families and churches, and places its iron and satanic heel on all who come under its influence—pleading for the worship of God and the rights of conscience. Surely these must be in serious danger when the liquor sellers come forth to defend them. But strange to say, the clergy and churches of all denominations, who are uniformly quick to see and strong to resist all interference with the worship of God and the rights of conscience, are mysteriously silent here. So we ask, why this strange indifference on the part of the clergy and churches, and this manifest solicitude on the part of the liquor sellers? The reason for this unconcern on the part of the ministers and churches is obvious. If the charge is true, they know that it is a step in the right direction. The discipline of the Methodist Episcopal Church recommends that "none but the pure unfermented juice of the grape be used in administering the Lord's Supper," but aside from this, they know the charge to be a pure falsehood. The reason for this tender interest of the liquor sellers in the worship of God and the rights of conscience is just as obvious. Behind all may be seen a yearning desire to secure their guilty earnings, and if possible to prejudice some thoughtless people against temperance; but on the whole, this cry of the liquor sellers for religious liberty is really the cry to sell rum to all, and to fill the land with paupers, crime, criminals and woe. In many instances liquor sellers have avoided law by, as it has been called, giving away liquors, and at some subsequent day the drinkers giving the liquor sellers money for the poison they had drunk. The Kansas law condemns this, and makes it the duty of the court to condemn and punish this so-called respectable class of drinkers.

As it relates to the use of wine at the Lord's Table, whether fermented or unfermented, the law is perfectly silent, and all its provisions are so obvious that a mere child would have no difficulty in understanding them. We feel assured that the Kansas legislators are moving in the right direction. Let them hold fast whereunto they have attained.

Saloon men are emigrating from Kansas. Glorious exodus. Heaven speed the day when they shall be obliged to quit every civilized community.—Prohibitionist, Columbus, Miss.

The Louisiana State House is to be ready for the Legislature in three months.

### Letter From Arkansas.

The great demand for the old M. E. Church in the eastern and southwestern part of Arkansas naturally creates intense interest in our work and workers in these fields of the Master, sent out by our beloved Bishop Foss at the late session of our Conference. Having visited this part of the field, I desire to write a few facts about the work and men, for the encouragement of our brethren in other parts of the vineyard.

Our first Quarterly meeting was held at Clarendon. Bro. McAllister, who has since been moved to the Bladens Landing circuit, was at his post. Had organized a society of six men here and a Sunday School of twenty-five scholars. And although we had to preach in a private house, the congregation was larger than was anticipated. Clarendon is the county seat of Monroe county, and is located on the White river, at the terminus of the Helena railroad, sixteen miles from Brinkley and about forty from Duvall's Bluff. There is no church in the town. The white people use the basement of the Masonic Hall, but do not often have preaching. The colored Baptists have a little box-house about a mile from town, which they use for a church. We met the pastor, Rev. Mr. Berry, who gave us a hearty hand-shake and bid us God speed. We need and must have a new church here. Is there some one of God's children up North, where the Southwestern goes, who has \$200 they want to give to the Lord? If there is, let them send it to us and we will build one of the best churches in the country, and thereby save a multitude of sinners.

Sister Davis, formerly of our church in Jacksonport, was living here, and takes hold of the work with the energy and faith peculiar to a true Methodist.

From Clarendon we went to Forest City circuit. Found the pastor, Bro. McCain, with his little family, living about one mile from town. As we entered their humble little home, we saw the first year's course of study rather carelessly piled upon the center table and bed, with a few Advocates, indifferently folded, lying around, which at once suggest the future of the man who owned them. Could all of our preachers only feel and see the great need of studying as Bro. McCain and those like him, apply themselves, prayerfully and persistently pursuing all the course of study, it would be far better for both preachers and people.

We soon find ourselves on the way to the Quarterly meeting, some five miles away, foot, in company with the pastor and his predecessor, Bro. Wallace. Had a good time Saturday night and Sunday; very good congregation. At night we went some two miles further, and preached to a Baptist congregation, which met at the request of their pastor, Rev. Elder Danlap, and after other services were over, the doors of the church were opened, and the Baptist pastor joined our church; the meeting was protracted and six others gave their names.

Bro. McCain has now a small society, a Sunday school of more than twenty-five scholars, a good congregation, with his new church about completed, which we learn will be ready for dedication at the next Quarterly Meeting. Bro. J. Vagner is our pastor in the town of Forest City. He has an intelligent class of young men with him. Out of five public school teachers four of them are connected with our church.

Two of our medical students from the Central Tenn. College are here practicing medicine. Dr. Watts has been here more than a year, while Dr. Anderson, who is becoming, like Dr. Watts, very popular among the people, has been over from Tennessee but a few months. They have a drug store with the finest furniture of any in the town, and we believe the outlook for these two energetic and heroic young men is as fair as any we know. Bro. Vagner was digging away at his books and working up an acquaintance with the people. We hope to build a church there this year. We have a lot in the center of the town, and if we get the proffered help from the Church Extension Society we will soon have a flourishing society here.

Mrs. Williams, of the Baptist church and a number of others take the Southwestern, which speaks well for all.

The people of the Lonoke circuit received their new pastor, Rev. L. W. Elkins, with open hands and hearts. But this was only what might be expected of such good people as belong to our church on this

### General News Items.

The naval station will be continued at Port Royal, S. C.

The losses by riots at Elizabethgrad, in which the Jews suffered terribly, are officially stated at 2,000,000 roubles, and private estimates makes them much larger.

The President withdrew from the Senate the nominations of Wm. Jesse Grant as postmaster at Terrell, Texas, and John Grant to be postmaster at Brackettville, Texas.

The marriage of the Crown Prince Rudolph, of Austria, and Princess Stephanie, of Belgium, was most impressively solemnized at the Church of St. Augustine in Vienna, on the 10th.

The papers warmly praise the tone and matter of Gladstone's speech in the House of Commons on the moving of a memorial in Westminster Abbey to Lord Beaconsfield.

The United States grand jury have found indictments against thirteen captains of ocean steamers running to and from New York, for violation of the law in carrying an excess of passengers.

The United States consul at Rome reports to the department of State that the Italian government contemplates an increase of the duty on cotton seed oils, from six to twenty lire per quintal (about 220 pounds).

The Senate confirmed the following nominations: James T. Longstreet, United States marshal for Georgia; Absolom Blythe, for South Carolina; and Samuel W. Melton, United States attorney for South Carolina.

Delegations are about to proceed to St. Petersburg and Odessa to urge the Russian imperial court and Prince Doudonoff Korsakoff to use their influence with the Prince of Bulgaria not to suspend the constitution. The political clubs have resolved to resort to the last extremity in defense of the constitution.

Disturbances at Kieff, Russia, began at noon on the eighth instant. Several Jews were injured and some booths and shops were pillaged. The military restored order and arrested 500 persons. Disturbances were renewed on Monday but were suppressed by the troops. One woman was killed and several other persons injured.

Diplomatic agents of foreign powers, at the invitation of Prince Alexander, of Bulgaria, attended at the palace, where Gen. Baroth explained the gravity of the situation. He said the prince felt himself compelled to suspend the constitution for from five to seven years, and that the power was now completely in his hands.

In Russia it is said the nearest approach that will be made to a constitution will be an endeavor to create in each province a sort of local council to communicate its wishes to the central government and to exert a kind of local control over the employment of the resources of the province; even this is dependent upon Gen. Melnikoff retaining the ascendancy.

A St. Petersburg dispatch says: The terms of the ukase lessening peasants' rents are now fully settled. The ukase will apply to 3,700,000 peasants, who will be relieved of a considerable portion of their annual payments on account of land, while all accumulated arrears will be remitted. All proprietors who have not yet arranged to sell holdings to peasants will be compelled to do so by 1883.

Two new and important liquor laws have just gone into force in Massachusetts. One orders the removal of all screens and other obstructions from the windows of places where intoxicating liquors are sold, and forbids the exposure of bottles and other vessels containing liquor or purporting to contain liquors. The other makes all club-rooms where liquors are sold without a license common nuisances, and those who maintain them liable to the laws governing such cases.

Orders were issued from the post-office department to discontinue steamboat mail service on the following routes in the South and Southwest: Memphis, Tenn., to Wittenburg, Ark., 140 miles; Camden, Ark., to New Orleans, 671 miles. Service on the following routes will be discontinued after August 1: Elizabeth City to Fairfield, N. C., 100 miles; Elizabeth City to Wilmington, N. C., 120 miles; Point Clear to Oak Grove, Ala., 47 miles; Mobile to Selma, Ala., 310 miles.







Let no man presume to give advice to others that has not first given good counsel to himself.

The State of New Jersey offers the sum of twenty dollars to every one of her free public schools, with which to start a library, provided the district raises as much more. Ten dollars is added yearly, upon the same conditions. The sums are very small; but they will act as an incentive to the formation of school libraries and the idea is worthy of emulation.

### "Women Never Think."

If the grabbed old bachelor who uttered this sentiment could but witness the intense thought, deep study and thorough investigation of women in determining the best medicines to keep their families well, and would note their sagacity and wisdom in selecting Hop Bitters as the best, and demonstrating it by keeping their families in perpetual health, at a mere nominal expense, he would be forced to acknowledge that such sentiments are baseless and false.—*Pianysme.*

Bishop Warren writes to the New York Methodist from Atlanta, Ga.: "Many thanks for your kindly notice of the school of carpentry, and for your unhesitating endorsement of the way in which the young ladies are taught in our institutions in the South. They are carefully trained in the useful arts of house-keeping, of head and machine-sewing. Those at Atlanta do all the house work for one hundred and seventy students, except what is done by one head cook. We know that there can be no elevation that does not begin in the home life. More than this school work: Our home missionaries go to the houses of our church adherents, and by every grace and art of Christian ladyhood strive to better the home and to gather the girls into sewing and other schools. More even than this, I have found one lady with rarest qualifications to travel the district with her husband, the presiding elder and hold mother's meetings, temperance meetings, Sunday-school institutes, etc., a week at a time, each quarter, at charge on the district. We believe that the greatest elevating influence in the practicalities and moralities of life is the religion of the Lord Jesus Christ."

The Madison, (Wis.) Democrat, in endeavoring to treat the wounds received by the candidates for the presidency, wisely prescribes St. Jacobs Oil. Of course we could not expect our worthy contemporary to do otherwise than recommend that famous Old German Remedy, which heals all wounds but those of love and soothes all pains, save those of political disappointment.

### SUNDAY-SCHOOL.

May 22, 1881.—PARABLES ON PRAYER. Sermon.—1 John 5: 1-14.

George Thayer, "And he shall be with you, and he shall be with you."

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are sure to have a poor opinion of others.

Two men went up into the temple to pray. They were simple characters. Their originals probably rarely met in the temple for the purpose of prayer. The Pharisee went there with ostentatious regularity. He felt a certain proprietorship in the building and its services as one who had a right there. But the publican, it may be supposed, but rarely set foot within its sacred walls for the purpose of offering up his devotions. He felt excluded by his infirmities. And it was only when he went as a penitent that he went at all.

Prayers that merely are a puffing up boast have no weight with God. Those only have any value that are offered in humility. The Pharisee got nothing for he asked for nothing. He forgave himself. He relied upon his own righteousness—the publican pleaded for mercy. Both men were sinners—the publican probably the greater. The Pharisee gave God no opportunity to justify him. He did that for himself. He felt that he was rich, and increased in goods, and had need of nothing, and knew not that he was wretched, and miserable, and poor, and blind, and naked. May God keep us all from offering the prayer of the Pharisee, and help us to pray with the spirit of the publican!

It was this: "Trust in God and keep your bowels open." For this purpose many an old doctor has advised the habitually constipated to take Kidney-Wort for no other remedy so effectively overcomes this condition, and that without the distress and griping which other medicines cause. It is a radical cure for piles. Don't fail to use it.—*Translated from the New Yorker Zeitung.*

At the residence of the bride in Waxo, Texas, April 18, 1881, Mr. Richard Wilson to Miss Mary Bates, Rev. B. F. Smith officiating.

At the bride's father's, 3 miles west of Oxford, Miss, April 28th by Rev. S. A. Cowan, Mr. D. M. Weaver and Miss Baxter Payne joined hands and hands. May they live a long life of wedded bliss and usefulness.

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politics, religion, etc., in two parts at 25c. each, clear new type.

THE PARABOLAS IN INDIA. Adapted from the German. By Mrs. Cornelia McFadden. Cincinnati: Walden & Stowe. Price, \$1.

This is a story book describing missionary life in India, the course of its 297 pages. Neatly bound in blue cloth.

THE KODY TABLET, or Bible Object Teaching. By Charles Beecher. Boston: Lee & Shepard. Price, \$1.50.

It is declared this is an attempt to apply the law of analogy consistently to the explanation of the Bible, and is regarded as a compromise between orthodox leaders and the iconoclastic spiritualists. The author endeavors to throw some light on what he regards as the simplest and purest of all paradisiac legends.

HISTORICAL STUDIES OF CHURCH BUILDINGS IN THE MIDDLE AGES. By Charles E. Norton. New York: Harper & Brothers. Price, \$1.50.

Vienna, Siena and Florence form the chief subjects of historical study in this volume of 331 pages. The change of society and the effect upon taste and construction of church architecture is herein treated by an elegant writer. It is well known that the best architecture of the world is but an expression of the best culture, and many instructive lessons can be learned from the record of experiences in the middle ages, from which may also be deduced numerous suggestions relative to the conditions of our own time. Artists, commercial morality, and the various means resorted to for church building are themes of discussion, which cannot fail to interest.

LADIES WHO APPRECIATE ELEGANCE and purity are using Parker's Hair Balsam. It is the best article sold for restoring gray hair to its original color and beauty.

NEW PUBLICATIONS.

The American Journal of Microscopy, for May, has an article by Hon. J. D. Cox on "The Model Stand."

The Southern Musical Journal for May (Ludden & Bates, Savannah, Ga.) besides three pieces of music, has a portrait and sketch of Sternberg, the composer.

We have received from L. H. Rogers, New York, a "Bird's Eye View of the English Language," a sheet 22x38, price 25c. It may be used to good advantage by every writer.

Among the helps on the Sunday-school, The National Sunday School Teacher stands pre-eminent. Its "notes" and "comments" are reading as well as aids to study. Chicago: Adams, Blackmer & Lyon. Price, 50c.

The Sunday Magazine for June is particularly attractive in its literary and artistic departments, and closes the ninth semi-annual volume. Its literature is pure and healthy, always vivacious, and edifies while it entertains. The editorial is capital. The annual subscription is \$3, a single copy 25c, sent post free. Address, Frank Leslie's Publishing House, 53, 55 and 57 Park Place, New York.

The first volume of the Youth's Series, Lyceum Library, published by the Book Concern, contains the Two Kings; The White Rose of England; Five Slaves in the Life of Martin Luther; and A Queen Who Was Not a Queen. Price 10c. The World of Missions, by Henry K. Carroll, is No. 30; and Man's Antiquity and Language, by M. S. Terry, No. 29, of the Chautauque Text Books. Price 10c each.

The Living Age for the weeks ending May 7th and 14th, contain articles on "The Unity of Nature," by the Duke of Argyll; "The Court of Heaven," and "A Study of Carlyle, Contemporary; Old Scotch Society, Blackwood; Jewish Home Life, Fraser; Winter Nights at Davos, Cornhill; A Sunday at Leksand, Temple Bar; Mary, Baraband, Argov; The Scapylas in the Roman Campagna; Chamberlain's Journal; The Use of Relations, and The Mental Effect of Earthquakes, Spectator; The Extraordinary Papal Jubilee, Saturday Review; The St. Petersburg Dynamite Mine, and Fish Culture in the United States, Saturday Review.

A joint-stock company has recently bought the old "Rockbridge Alum Springs," of Virginia, and more recently within the past few weeks, the "Jordan Alum" also. The two are now consolidated in one property and under one management, the company is known as the Rockbridge Alum Springs. The Board have selected Mr. William Frazier as General Superintendent of the combined establishments, who was formerly for many years in charge of the original Rockbridge Alum. His long experience, as well as his aptitude, commend him to the confidence and respect of the guests.

AGENTS AND CANVASSERS make from \$25 to \$50 per week selling goods for E. G. Rideout & Co., 10 Barclay street, New York. Send for their Catalogue and terms. \$17

\$50 to \$100 a Mo. WORLD FAMOUS WOMEN

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### Conference Notices.

Baton Rouge District—Louisiana Conference.

SECOND QUARTERLY CONFERENCE.

Roseland, June 4-5

Pine Grove, June 11-12

Clinton, June 18-19

Clinton, June 25-26

Clinton, July 2-3

Clinton, July 9-10

Clinton, July 16-17

Clinton, July 23-24

Clinton, July 30-31

Clinton, Aug. 6-7

Clinton, Aug. 13-14

Clinton, Aug. 20-21

Clinton, Aug. 27-28

Clinton, Sept. 3-4

Clinton, Sept. 10-11

Clinton, Sept. 17-18

Clinton, Sept. 24-25

Clinton, Oct. 1-2

Clinton, Oct. 8-9

Clinton, Oct. 15-16

Clinton, Oct. 22-23

Clinton, Oct. 29-30

Clinton, Nov. 5-6

Clinton, Nov. 12-13

Clinton, Nov. 19-20

Clinton, Nov. 26-27

Clinton, Dec. 3-4

Clinton, Dec. 10-11

Clinton, Dec. 17-18

Clinton, Dec. 24-25

Clinton, Dec. 31

Clinton, Jan. 7

Clinton, Jan. 14

Clinton, Jan. 21

Clinton, Jan. 28

Clinton, Feb. 4

Clinton, Feb. 11

Clinton, Feb. 18

Clinton, Feb. 25

Clinton, Mar. 3

Clinton, Mar. 10

### Railroad Column.

The Mexican congressional committee on public works has reported favorably on Gen. Grant's railway contract.

C. P. Huntington, the President of the Central Pacific Railroad, has agreed to erect a handsome church edifice in his native place, the village of Hartington, Conn.

The construction trains have crossed the new bridge at Donaldsonville, La., and in sixty days it is expected the road will be completed to a point near Baton Rouge.

Arrangements have been consummated for the consolidation of the Missouri, Kansas & Texas and the Texas International and Great Northern Railways. The St. Louis, Iron Mountain & Southern and the Texas Pacific will be consolidated on the 18th inst.

Through without change to Chicago, St. Louis, Cincinnati and Chattanooga, a but one change to New York, Boston, Washington, Baltimore, Philadelphia, and other leading Eastern cities.

No Transfer any Point. All Connections Strictly First-Class. The R. & O. House are entirely new, and the best of the kind.

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# Southwestern Christian Advocate.

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NEW ORLEANS, LOUISIANA, THURSDAY, MAY 26, 1881.

WHOLE NUMBER 460.

## THE SOUTHWESTERN,

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NEW YORK OFFICE:  
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### THE HAPPY MAN.

By day no thing cares assail  
My peaceful, calm, contented breast;  
By night my slumbers never fail  
Of welcome rest.  
Soon the sun, with Orient beams,  
Gilds the fair chambers of the day,  
Musing, I trace the murmuring streams  
That wind their way.  
Around me nature fills the scene  
With boundless plenty and delight,  
And touched with joy, serene, serene,  
I bless the sight.  
I bless the kind creating power  
That built them for full mankind!  
At whose command descends the shower  
And blows the wind.  
Happy the man who thus at ease,  
Content with that which nature gives,  
Him gently terrors never seize,  
He truly lives.

### For the Southwestern.

#### Little Rock District Conference.

The district conference for Little Rock district, Little Rock Annual Conference, convened in Todd's Chapel, Salisbury, Ark., April 7th, 1881, at 10 o'clock a. m., I. G. Pollard, P. R., in the chair.

The following named pastors were present:—L. W. Elkins, O. A. Tabor, E. H. McAllister, J. T. Henderson, John Johnson, and Henry Dunlap.

A number of local preachers, exhorters, class-leaders and stewards were present. The pastors all reported progress on their several charges. There have been over one hundred accessions to the church since the annual conference in the Little Rock district.

The literary exercises consisted principally in impromptu lectures. Among those worthy of note were, J. P. Mack, Punctuality; H. H. McAllister, Education; A. L. Richardson, Future Existence, and I. G. Pollard, Short Hand Writing. Bro. Pollard endeavored to show the necessity of distinct articulation in public speaking, and that a thorough knowledge of typography is necessary for each articulation.

A Sunday-school conference was held on the second day of the session, the brethren all taking a lively interest in the matter. A special hour on the third day was devoted to the discussion of the Missionary, Freedmen's Aid, and Church Extension work. The discussions were lively and interesting, most of the brethren participating.

The conference resolved to license no one to preach who uses whiskey or tobacco.  
Several of the brethren on reaching Berkeley and learning that there would be no train to Salisbury till next morning, and finding no other means of conveyance, walked the distance of eight miles rather than miss the opening exercises; thus showing their faith by their works. This is very commendable.

These brethren, and the many others willing thus to do—who have any toll and hardships to undergo—are the kind of men we need for the ministry in this Rock Conference. The conference was a very pleasant and profitable one, and the brethren returned home with a new faith and a new courage. It is to be hoped that the religious exercises on the next day the chairman announced "The trouble that has been before the minds of the conference ever since our assembling here has been amicably adjusted." An excellent spirit pervaded the conference. Several exhortations were made. As a thank-offering for this glorious answer to prayer a collection of \$12.75 was raised and given to a sick and destitute family.

preach in it. Two years have wrought a great change in public sentiment in this country. Two years ago Bro. Pollard was hand-cuffed and Bro. Todd shot for preaching to the negroes. Now the white people of Democratic proclivities attend the Sunday services at the district conference, and listen with equal attention to the preaching of both white and colored men.

The conference adjourned to meet in an adjourned session at Rich-woods, on Lonoke circuit, Aug. 3. There will be a camp-meeting beginning at that time and place to continue over two Sundays.

The following is the programme for the adjourned session. The brethren will prepare essays or sermons on the subject assigned them: I. G. Pollard, Atone; A. J. Phillips, Faith and Works; S. Johnson, Conversion; L. W. Elkins, Regeneration; H. Dunlap, Consecration; O. A. Tabor, Redemption; B. McCain, Sanctification; J. T. Henderson, Hope; G. W. Taylor, Crucifixion; W. H. Higgins, Missions; J. Johnson, Quarterly Meetings; H. H. McAllister, Duty of Pastor to his Church; Jos. Vagner, Duty of Pastor to his Sunday-school; W. O. Emory, Temperance; A. Hardeman, Punctuality; L. B. Boston, Law and Gospel; O. Adams, Love; Wm. Reed, Why members Should Attend Church; A. L. Richardson, Sunday-school; Edward Pinkett, Intemperance.

Other members of the district conference are requested by the committee to prepare essays, lectures, or select reading on subjects of their own selection.  
Let us have a full attendance of both ministers and laymen. If possible, come prepared to stay through the camp-meeting. Let us come, brethren, strong in the power of the Holy Ghost, for our mission here is to save souls, and all over this broad land there are thousands of souls perishing for want of the bread of life. May God shower his blessing upon us and give us a thousand conversions this year. L. W. ELKINS, Chairman, Ark., April 21, 1881.

### For the Southwestern.

#### Jefferson District Conference.

Jefferson District Conference convened at Jefferson, Texas, April 13, 1881, Presiding Elder W. L. Molloy opened the first session by reading the 24th Psalm, Bro. D. Gamble lead in prayer.  
G. O. Richardson was chosen Secretary. Fourteen members answered to the roll called. L. E. Carhart, presiding elder of Dallas district, Austin Conference, was introduced.

The usual committees were appointed. The bar of the conference and time of sessions were fixed.

The Presiding Elder reported his district to be growing. There are signs of temporal and spiritual improvement in almost every appointment. Bro. Carhart gave an excellent report of his work, full of good cheer and advice.  
The morning of the second day was occupied in receiving pastors reports. Nearly all of them were written and read by the pastors themselves.

The chairman asked such questions as he deemed best to bring out matters of interest omitted in the written reports. The afternoon session was nearly occupied in discussion on the Divinity of Christ. Scriptural proofs were advanced by almost every member. Elder Martin of the Baptist Church was present and took part in the discussion. Bro. Carhart closed the argument by classifying the evidence on a blackboard in an impressive manner. At night Bro. Carhart gave us a powerful sermon on Prayer and its answers.

There had been difficulties greatly retarding our Church work at Jefferson. A committee appointed by the chair spent several hours investigating the trouble. The conference felt a great anxiety as to the result. Following the suggestion of Bro. Carhart's sermon we asked the Lord to remove this mountain of difficulty.

Immediately after the religious exercises on the next day the chairman announced "The trouble that has been before the minds of the conference ever since our assembling here has been amicably adjusted." An excellent spirit pervaded the conference. Several exhortations were made. As a thank-offering for this glorious answer to prayer a collection of \$12.75 was raised and given to a sick and destitute family.

At the opening of the afternoon session Rev. J. W. Otterman, a professor of Wiley University, was introduced. The question "Is the use of tobacco a sin? If so, why?" was thoroughly debated. There were strong disputants on each side and not a little feeling was manifested. Bro. Otterman classified the argument on the side of the affirmative. Bro. William Wesley offered the following resolution:

Resolved, that we will ever abstain from the use of tobacco in all its forms, and will preach the same from the pulpit, and will guard against granting local preachers license to those who use it.

The chairman called for a rising vote. Twenty-three stood for the resolution and four against.

Saturday was spent in the usual routine of business. Most of the members manifested a teachable spirit receiving every suggestion of personal improvement with gladness.

Sunday was a glorious day to all present. The Sunday-school was well conducted. Both teachers and scholars manifested interest in the lesson. Short addresses were given by Bro. Richardson and Bro. Otterman. At 11 a. m. Bro. D. Gamble delivered an able sermon, from Ezek. xviii. 32. The Holy Spirit attended the word.

Bro. Otterman spoke with power at 3 p. m. Subject: Christian Perfection. Many resolved to seek the blessed experience of a pure heart.

The stability of the Church was clearly demonstrated by Bro. Malloy at night. His text was Matt. xvi. 18.

The pulpit of the Missionary Baptist Church was occupied through the day by our preachers. Such ministerial courtesy is worthy of imitation.

There were conversions every day of the conference. One lady who had not walked for years, on being converted, threw aside her crutches and came walking and leaping to the altar praising God for her deliverance. She has had no occasion for crutches since. The revival spirit remained after the conference was dispersed. For lack of space we are compelled to omit many things of interest.  
At different times through the conference the following resolutions were passed:

1st. Offered by Bro. Wm. Wesley: Resolved, That this conference request every preacher to secure a Primary Grammar and study the same under some teacher on his work. Moved and carried. That there will be an examination on the same in open district conference next session.

A resolution of thanks to Bro. Carhart for his kindly interest and practical instructions was unanimously passed.

WHEREAS, The Methodist Episcopal Church regards all men as equal and no distinction is made in respect to color in appointing ministers to work, that each man is assigned wherever it is thought best by the Church.

Resolved, That we will ever discontinue anything touching the color line, and that we heartily welcome our white brethren who are sent to labor among us. Unanimously passed.

The above resolution was offered by Bro. Wm. Wesley, as was also the following on education.

WHEREAS, The M. E. Church is doing a great deal to lift up humanity, especially among the colored people. She is educating both the old and the young. She has planted schools all over the South. Already in some of her institutions young men have been graduated.

Resolved, That we will continue as the discipline directs, to support the cause of education, and that we will use our influence to fill our school, the Wiley University, with young men and women of all denominations from each of our appointments.

Resolved further, That we will especially urge those who intend to become preachers to attend school at least three months in the year. We cordially invite the president and teachers of Wiley University to visit our appointment and address the people on the subject of education.

Resolution of thanks: Resolved, That we heartily extend our thanks to the citizens of Jefferson for the kind manner in which they have entertained this conference.

G. O. RICHARDSON, Sec'y.

MR. EDITOR.—I wish through the columns of your paper to thank my brethren of Jefferson district for the cordial welcome I received at our recent district conference. I cannot feel otherwise than at home when such hearty good will and brotherly love is manifested.

Bro. W. L. Malloy held our second quarterly conference the 3d and 4th of April. We had a glorious occasion. Bro. Malloy's sermons were full of edification and power. The quarterly conference was better than the previous one, though that was excellent. The pastors and leaders reported developed the following facts. Number of Sunday-school officers and teachers 15; number of Sunday-school scholars 114; average attendance 52. Probationers received this quarter 8; full members 8; excluded from church 1; received by letter 3; dismissed by letter 1; died, none; withdrawn 2; conversions 9; baptisms 4; pastor preached 21 times; made 59 pastoral visits, and prayed with 55 families. Number of members 191; probationers 42; the number of those who attend class regularly 85; the number of class-leaders calls 84; the number of families who have family prayers regularly 28; the number who were reported by the leaders as observing the rule on temperance as found in paragraph 32 of the Discipline, 56. Money collected through the quarter for support of pastor \$80.55, for defraying church expenses \$28.10, for building new parsonage \$61.80, amount of work donated on the parsonage \$24.10, total amount raised in the quarter \$194.55.

Sunday-school is organized into a Missionary Society and have collected \$6.80 missionary money, aside from the \$12.70 expended in Sunday-school supplies. Truly the Lord is doing great things for Marshall wherof we are glad. Glory be to Him for ever and ever, amen.

G. O. RICHARDSON.

### For the Southwestern.

#### Importance of Sunday-schools.

BY W. H. LOVELADY.

MR. EDITOR.—Please allow me a space in your paper to express a few sincere thoughts upon the Sabbath-schools; as I believe this is a part of the work that God has given us to do.

The Sabbath-school is a subject of such importance that it calls for the united action of the entire ministry, in order to develop the material upon which to rest the superstructure of our future Church, and out of which is to come our future ministry who are to shake the foundation of ignorance and superstition. We look with pride upon our young boys and girls upon whose shoulders rest the future hope of our race. It is a fact that can not be denied that the principles imbibed by the youth between the age of eight and ten years are to guide their destiny for time and for eternity. The Sabbath-school is the stepping stone to every sphere of usefulness. It is a divine institution, the object of which is to mould their minds for future usefulness and distinction in life. The ministers and teachers of to-day are responsible for the raising and training of our future ministry. It is there and there alone that the Church looks for her future pillars, her pulpit orators, and mothers who are to stand by her in her hour of peril. Oh, dear brethren in the ministry and those who are engaged in teaching, as myself, when I pause to reflect upon the magnitude of this subject I am lost for words to express sufficiently my thoughts. It is indescribable. The English vocabulary does not contain language which would fully express the importance of this subject. If our ministers and teachers would give this subject the same attention as the Catholics do it would bring to us ten fold strength of which we are now deprived. Say what you will, or may, the secret of our Church lies in the fact that we must endeavor to teach and to train up our children and thereby stamp upon their minds the doctrine of our creed, which time and circumstances can never erase. Now, my dear brethren in the ministry, let us who have attended Shaw University—under those teachers whom God has ordained and sent to us, (they labor hard during the week, they meet us every Sabbath morning at Sunday-school with a pleasing smile, and join with us their impart to us the sacred principles of religion) let us when we leave Shaw University to go out into the world to teach, go with a pledge to give the Sabbath-school more of our time and attention. We will not lose anything by it. God will reward us for our labor. You remember when our blessed Savior commanded Peter to feed his sheep he also charged him to feed his lambs,

and our duty as teachers will never be fully discharged until we shall have exhausted our abilities in imparting to the youth of our race the fundamental principles of religion and morality. We are not only expected to teach and preach by precepts, but by examples as well. What more can I say upon this subject? The more I attempt to survey its vast fields, the further its boundaries extend.

Dear brothers, I imagine that I hear the earnest solicitation of the mothers of our youth come from the grave with touching appeals, saying to me, teach my children the way to Jesus; the cries from far down the dim future saying to us, train and prepare the children for the responsibilities of life; a voice comes from the eternal home, our heavenly Father saying to us, teach and bring to Me those little lambs I committed to your care.

Brothers, in honor to Shaw University and her teachers let us distinguish ourselves for the good we can do both in educating the heart as well as the head.

Austin, Texas.

### Fourteen Years' Work in Texas.

BY W. L. MALLOY.

We propose, by your permission, to give to the public through your paper, a few of the facts and some of the results of the work of the Methodist Episcopal Church in the State of Texas for the last fourteen years.

The Texas conference was organized by Bishop Simpson in the fall of 1867 or 1868. I have not the minutes of that conference before me, but if my memory serves me right, nine preachers were present: E. Dibble, W. R. Fayle, Wm. Burley, S. Hardwell, Hon. Honey, and others, names not remembered.

In the winter of 1873, at our conference at Galveston, Bishop Wiley in the chair, the conference was divided into Texas and West Texas conferences.

At this conference or the next, the Germans were set off into a separate conference. In 1877 the Austin conference was made, making four conferences in the State. We have in these four conferences, in the travelling connection, two hundred preachers, going into nearly every county and town in Texas. Number of local preachers in all the conferences, including exhorters—near one thousand. Number of members and probationers—Texas conference, 10,700; West Texas conference, about 6,000; Austin conference, 1,000; German conference, about 3,000, making a total membership, including the preachers, 21,000. Number of churches in the four conferences, 205.

We will give the probable value of the church property in the Texas and Austin conferences, and come as near as possible to its value in the other two: Number of churches in the Texas conference, 104; probable value, \$72,592. Austin, 11; probable value, \$58,650, making total value in these two conferences of \$131,251. If the other two conferences have property worth half as much, we have in the State churches worth \$196,863. This does not include our parsonages. We have not less than forty in the State, worth at least \$30,000. Wiley University, at Marshall, worth \$15,000. Total value of property in the State of \$241,863. If we should increase in the next fourteen years as we have done in the last, what will we accomplish in the coming years?—Home Visitor.

Opening Up Africa.  
At least twenty-nine commercial or exploring expeditions, to say nothing of missionary parties, are now moving from various quarters toward the interior of Africa. Business enterprises are started, new lines of steamships established along the coast, and scores of commercial and scientific stations have been permanently occupied in regions which heretofore have rarely been visited by travelers.

Hodscha-Ahmet, who was sentenced to imprisonment for life for having translated the Bible into Turkish, and for having circulated it in the States of the Sultan, escaped from the prison at Ohio after the earthquake. The prison was thrown down by the violence of the shock, but Hodscha-Ahmet was not hurt. He managed to get on board an English vessel anchored in harbor, and he is now in London.

Gen. Ignatieff, who succeeds Gen. Milloki as prime minister of Russia has issued a circular indicating that a repressive policy will be pursued.  
A Constantinople dispatch says 20,000 Kurds, under Chief Obaidullah, are preparing to again invade Persia. The Porte has taken energetic measures to prevent it.  
A severe battle lasting ten hours was fought between the French troops and Tunisian tribes, at Souk-eloria, on the 18th. Both sides lost heavily in killed and wounded.  
Gen. Grant, in a letter to Senator Jones, speaks of President Garfield's course in regard to New York nominations as a mistake, and sympathized with Senators Conkling and Platt.  
According to the Atlanta Constitution, Miss Bettie Green, of Forsyth county, Ga., has two silk dresses which she made herself, having raised the worms, spun the silk, colored and woven it with her own hands.  
Midhat Pasha, implicated in the murder of the Sultan Abdul Aziz, of Turkey, took refuge at the French consulate, but afterward surrendered to the Turkish authorities on condition that he should be given a fair trial.  
The Senate confirmed the following nominations; Wm. H. Robinson, collector port of New York; Edwin A. Merritt, consul general at London; Aleck Boreman, United States District Judge for the Western District of Louisiana.  
The resignation of Senators Roscoe Conkling and Thomas H. Platt, from the United States Senate, because of their disapproval of the course of the administration in reference to New York appointment, was a great surprise to the country.  
In the year 1879 there was paid out for intoxicating drinks, by the people of Germany, the sum of \$650,000,000; and by those of France, \$550,000,000; of Great Britain, \$750,000,000; and of the United States, \$720,000,000—making a grand total of \$2,700,000,000.  
Berea College, Kentucky, has just secured \$50,000 toward an endowment. A Western Massachusetts friend started the movement by giving \$5,000, to which he afterward added \$1,666; the Stone estate gave \$10,000; one friend in New York, \$7,500; another, \$2,500; friends in New Jersey, \$6,666; three friends in Pennsylvania, Ohio, and Illinois, \$5,000; the balance was made up in smaller sums.  
The late Mrs. Pamela E. Armstrong bequeathed: One thousand dollars, in 520 United States bonds, each to the Missionary Society of the Methodist Episcopal Church, the Maryland State Bible Society, and the Home of the Aged at the Methodist Episcopal Church, of Baltimore city; and \$2,000, also of United States 5-20s, to the Methodist Preachers' Society of Baltimore.  
A New York dispatch of May 20, says: A long line of express wagons was backed up in front of the English publishing house agency from an early hour this morning receiving packages of the English edition of the revised Testament. It was estimated that up to noon to-day 250,000 volumes had been given out, and that probably 50,000 more would be shipped during the afternoon. Copies of the revised New Testament are for sale in the streets.

## Comparative Statistics of Elementary Education in Fifty Principal Countries.

PREPARED BY THE UNITED STATES BUREAU OF EDUCATION FROM THE MOST RECENT OFFICIAL REPORTS AND OTHER AUTHENTIC SOURCES.

Countries.	Year of Report.	Population.	School Age.	Population.	Number of Schools.	Number of Pupils.	No. of Teachers.
United States.....	1879	50,152,866	4-21	14,902,338	(1)	9,494,666	272,656
Algeria (French colony).....	1877	3,447,769	6-13	14,902,338	982	51,592	1,389
Algeria (French colony).....	1878	3,447,769	6-13	14,902,338	982	51,592	1,389
Argentina Republic.....	1878	2,121,674	6-14	503,072	1,946	116,644	5,893
Austria.....	1878	3,725,000	6-14	1,128,803	11,108	2,124,652	31,195
Baden, Grand Duchy of.....	1878	1,507,179	6-14	243,567	1,957	243,309	3,603
Bavaria.....	1878	3,022,300	6-14	745,351	7,144	841,264	12,121
Belgium.....	1878	5,463,006	6-13	772,076	5,729	697,749	11,808
Brussels.....	1878	12,000,000	6-13	17,892	5,990	161,715	2,400
Denmark.....	1878	1,427,894	6-14	443,310	1,327	141,440	1,505
Hamburg (free city).....	1878	368,616	6-14	44,310	342	42,535	1,686
Hungary.....	1877	12,068,000	6-14	3,127,595	15,498	1,520,636	30,717
Ireland.....	1878	5,411,418	6-12	4,527,582	7,292	1,031,922	10,489
Italy.....	1876	29,801,900	6-12	4,527,582	47,411	1,931,617	47,085
Japan.....	1877	35,000,000	6-14	1,128,803	11,108	2,124,652	31,195
Mecklenburg (free city).....	1877	314,200	6-14	3,127,595	15,498	1,520,636	30,717
Mexico.....	1875	3,716,082	6-14	1,128,803	11,108	2,124,652	31,195
Netherlands.....	1878	3,022,300	6-14	745,351	7,144	841,264	12,121
New Brunswick, Prov. of.....	1878	302,371	5-15	51,684	1,385	54,472	1,824
New South Wales (Br. col.).....	1878	602,312	5-15	1,128,803	11,108	2,124,652	31,195
North Carolina.....	1878	1,031,617	6-14	243,567	1,957	243,309	3,603
North Dakota.....	1878	412,707	6-14	49,451	1,327	141,440	1,505
Portugal.....	1876	6,189,410	6-12	812,949	5,110	1,081,131	12,121
Prussia.....	1878	25,165,526	6-14	1,128,803	11,108	2,124,652	31,195
Quebec, Province of.....	1878	1,507,179	6-14	243,567	1,957	243,309	3,603
Russia.....	1878	12,000,000	6-13	17,892	5,990	161,715	2,400
Russia (Br. col.).....	1878	78,000,000	6-14	118,000,000	92,577	1,413,225	23,119
Scandinavia.....	1878	3,022,300	6-14	745,351	7,144	841,264	12,121
South Carolina.....	1878	1,507,179	6-14	243,567	1,957	243,309	3,603
S. Australia (Br. col.).....	1878	312,321	6-14	49,451	1,327	141,440	1,505
Sweden.....	1878	3,022,300	6-14	745,351	7,144	841,264	12,121
Switzerland.....	1878	2,608,147	6-14	441,794	3,088	411,754	10,156
Texas.....	1878	3,022,300	6-14	745,351	7,144	841,264	12,121
Texas (Br. col.).....	1878	3,022,300	6-14	745,351	7,144	841,264	12,121
Wurttemberg.....	1878	1,881,505	6-14	305,923	2,955	351,609	5,887

1. There are 17 different school ages in the United States; the longest extends from 4 to 21, the shortest from 5 to 14, and the average length of the school period is 14 1/2 years.  
2. Several States do not report this item separately.  
3. European population.  
4. Exclusive of British subjects.  
5. Including latest schools.  
6. Estimated number of children between the ages of 7 and 15.  
7. Day schools, including infant schools.  
8. Of these 3,710,853 pupils, 1,008,016 were between the ages of 7 and 14, and 2,702,837 between 15 and 21.  
9. 29,116 certificated, 6,616 assistant, and 33,105 pupil teachers.  
10. Estimated number of children between the ages of 7 and 15.  
11. The school age is fixed by the local school authorities.

JOHN EATON, Commissioner.

### For the Southwestern.

#### A Letter From Grenada.

MR. EDITOR.—We ask permission through the columns of your valuable paper, to say a few words in regard to our work at this point.

We reached our new post of duty on the 27th of January, and found the work in a prosperous condition. We began at once to strive to move on to a prosperous future; and we rejoice to say the Lord is blessing our efforts.

The winter which lingered so long has passed away, and the bright and cheerful spring has opened upon us, and helps to renew our energies. The Church and Sabbath school each has been steadily increasing in membership weekly, and at present our Sabbath school is much larger than it has been for years. We have a hundred and forty in regular attendance, and through the earnest and persistent efforts of our superintendent, Miss Annie Harwood, assisted by Miss Carry and Mrs. L. Bradford, our people at this place are receiving good moral and religious training. Mrs. Bradford has a large class of young ladies and gentlemen studying music, and there are several who can already perform well on an organ, and in the near future will go from this place teachers of music, to help in the great struggle of life in building up our people.

We have enjoyed a glorious revival of late, and rejoice to say that many of our neighbors were at the altar, crying for mercy, and fifteen were happily converted. We are looking forward for a more grand outpouring of the Holy Spirit upon this place; it is so much needed; we have a great many young men who would be of great service to the Church and the cause of the Master if they were only converted.

Twenty-two joined the church on probation, and eleven adults were baptized on the 15th inst.

Our presiding elder has held our first and second quarterly conferences. Our second quarterly conference was held April 23rd and 24th. On Sunday morning at 9 o'clock the Sabbath school met, and after the usual exercises, the elder gave the school an excellent address. At eleven our quarterly love feast was held, and many spoke and told of their sweet trust in Jesus, and buoyant hopes. At 3 p. m. Elder Bradford delivered the Sacram



## THE SOUTHWESTERN.

JOSEPH C. HARTZELL, D. D., Editor.

THURSDAY, MAY 26, 1881.

Gov. Dingley shows from official figures that there is less crime proportionately in Maine than in any other state in the Union.

The New Orleans Sanitary Association should not be hampered for want of funds. Contribute freely and cheerfully to its treasury.

The New York Independent estimates that in eighteen months private individuals have given \$19,000,000 to the cause of education in America.

"The Lyceum Reading Union" for children and youth began with the May number of the *Sunday School Advocate* and the *Sunday-school Classmate*.

There will be a meeting of former students of Augusta College, at Augusta, Ky., Wednesday, June 15, 1881, to devise measures to re-constitute the institution.

Gen. Cyrus Bussey, delegate to the Ecumenical Conference, left this city last week. He will stop a short time in Washington, and take steamer from New York in June.

We have received the oration of Dr. Richard S. Storrs, on John Wycliffe and the first English Bible, delivered in the Academy of Music, New York, Dec 2nd, 1881. It is published by Anson D. Randolph & Co. Price 30c.

The scholastic year of New Orleans University, President Faylor, closes to-day. In the evening, at Wesley Chapel, the annual exhibition, under the auspices of the Hesperian Literary Society, will be given. All friends are cordially invited to attend the exhibition. Admission 15 cents.

It may surprise some of the young readers of *St. Nicholas*, who are enjoying the rollicking fun of the serial for boys, "Phaeton Rogers," now being published in that magazine, to know that its author, Mr. Rosalier Johnson, is most of the time engaged in the staid work of editing the "American Cyclopaedia."

The resolution of Senator Kellogg asking information concerning appointments, and to what States they were credited, was adopted by the Senate. It was a timely measure, which, it is hoped, will lead to some civil service reform.

The board of commissioners of seventeen North Carolina counties have refused licenses to retail liquor. Eight towns have declared for prohibition, and popular endorsement of the new constitutional amendment in August is hopefully expected.

The Board of Missions of the Methodist Church, South, at their recent session at Nashville, assessed \$200,000 on the Conferences for Foreign and Domestic Mission work, making appropriations to China, Mexico, Brazil, Indian Territory, the Western Missionary Conference, the German Mission and the Florida Conference. The amounts actually and severally apportioned to these fields foot up \$129,535.

The New York *Advocate* says the constitutions of nearly thirty States, and have in all but two or three others, forbid lotteries in all forms. Gov. Cassell of New York has issued his proclamation, and that State has made it a misdemeanor to take part in, let alone to sell, or to advertise drawings. When will Gov. Will be allowed to follow the example? The Lottery company is a great political power, and protected by the constitution of Louisiana.

We have received the sixth annual report of the Methodist Episcopal Church, South, for the year 1880. It is a most interesting and valuable document, and one which should be read by every member of the Church. It shows the growth of the Church in every direction, and the progress of the various departments of its work. It is a most encouraging and inspiring document, and one which should be read by every member of the Church.

A dispute has arisen in the title of the new Methodist Episcopal Church, South, for the year 1880. It is a most interesting and valuable document, and one which should be read by every member of the Church. It shows the growth of the Church in every direction, and the progress of the various departments of its work. It is a most encouraging and inspiring document, and one which should be read by every member of the Church.

## Not "A Fool's Errand."

The Freedmen's Aid Society of the Methodist Episcopal Church has been in existence fifteen years. In that time it has received over \$900,000 from the Church and expended it in the acquisition of property and support of schools of various grades in the Southern States. Property in grounds and buildings and school furniture to the amount of over \$300,000 have been acquired. During these years fully 63,000 students have been taught in the schools of this society, and over 550,000 pupils have been taught in public and private schools by those students. Each year a large corps of teachers are employed. This year eighty teachers are at work. The schools sustained at present, patronized by people of color, are as follows:

Chartered institutions, six, located as follows: Nashville, Tenn.; Atlanta, Ga.; Orangeburg, S. C.; New Orleans, La.; Holly Springs, Miss.; Marshall, Texas.

Theological schools, three: Located at Baltimore, Md.; Orangeburg, S. C.; and New Orleans, La. Classes in theology are instructed in all the schools.

Medical college, at Nashville, Tenn. Institutions not chartered, located at Greenwood, N. C.; Jacksonville, Fla.; Waynesboro, Ga.; La Grange, Ga.; Meridian, Miss.; Huntsville, Ala.; Little Rock, Ark.; Austin, Texas; Mason, Tenn.

Total schools of all grades, twenty; teachers, eighty; students, 2,400. It is not the purpose of the schools to do the work of common schools. Their chief work is to educate teachers and preachers.

Besides these schools patronized by our people of color in the Southern States, we have several other institutions of learning patronized by white young men and women. These schools have nearly all been established by the people themselves on the ground, with but little aid from the general Church. The chief of these schools is the East Tennessee Wesleyan University at Athens, with nearly two hundred and fifty students. The other schools, which rank as seminaries of this class, are located as follows:

New Market, Tenn.; Hollow Rock, Tenn.; Ellijay, Ga.; Tallahassee, Fla.; Asheville, N. C.; Andalusia, Tenn.; Andrews, Ala.; Wallingford, Tenn.; Mount Union Seminary, Ala.; Dickinson, Tenn.; John Seminary, East Tenn.

In these institutions are about fifteen hundred students. Each year a goodly number of young men go out from these centers of holy influence to enter the ministry. Total number of these latter schools, 12; students, about 1,500; property estimated worth \$50,000. These schools have been organized and maintained, most of them, in the midst of poverty, and often of persecution. Heroic men and women have led in the work and thus laid the foundations of educational centers for the future. Other schools are contemplated.

Grouping the institutions of learning in the Southern States established since the war by the Methodist Episcopal Church, the result is: Schools, 32; teachers at present, 110; scholars, about 4,000; property over \$350,000.

Compared with what the Church has yet to do in the Southern States in the matter of higher education, the work already done is as nothing. Still considering all that has been accomplished in fifteen years, while at the same time the Church has carried forward her magnificent general Church work on the same territory, the beginning is good. The principal earthly weapons of the Church are three—the pulpit, the press, and the school. During the past fifteen years the Methodist Episcopal Church has greatly strengthened her work along the border, and extended her organization throughout the whole South, until her membership in the Southern States numbers more than 600,000 on what was slave territory, that number being divided about equally between the white and colored people. The increase in Church and parsonage property during these years in the Southern States has been fully \$7,000,000. This increase averages \$1,200 a day for every day since Mr. Lincoln issued his emancipation proclamation. The number of churches in the Southern States, nearly built since the war, is about 4,500; of parsonages, over 600; of Sunday-schools organized, nearly 5,000, with nearly 300,000 scholars enrolled. These figures, as to the recent growth of the Methodist Episcopal Church in the Southern States, are sublime with eloquence, when we consider that they signify, in heroic Christian effort and faith, in the midst of difficulties often many times more trying than those met in foreign fields.

The last General Conference of the Church, which met in Cincinnati, gave a most hearty endorsement to the work of the Freedmen's Aid Society already accomplished, and appealed strongly to the whole Church for larger contributions to its treasury. That conference also declared that the schools in the South patronized by the whites—those named above and such others as should be established—should

be aided by the Society as far as practicable without embarrassment to the schools among the colored people. In view of this enlarged sphere of activity, the Church is appealed to the present year for \$125,000 as the smallest amount necessary to carry forward the work. During the past year the society received and expended \$90,287.33. This was an increase of \$15,126.51 over the previous year. To carry forward building enterprises in hand, a loan of \$13,412.18 was made, thereby increasing the debt of the society to \$22,738.32. This debt was largely increased by the death of Bishop Haven, who had assumed to raise \$10,000 for Christman Hall, Atlanta. Part of this will be paid by friends of the deceased bishop. It has been the steady purpose of the society to keep out of debt, but important enterprises in hand demand this advance on the faith of the Church. \$42,202.25 have been expended during the past year in buildings. This has enabled the completion of important buildings at Baltimore, Atlanta, and Nashville. At Baltimore a \$20,000 building is completed for Centenary Biblical Institute. At Nashville, the Meharry Medical School of the Central Tennessee College, through the liberality of him whose name it bears, has been furnished with a splendid brick building, costing \$12,000. This school has already graduated four promising classes, some of whose members distinguished themselves in several Southern cities during the late yellow fever scourges. At Atlanta, Christman Hall has been completed at an expense of \$30,000. Mrs. Christman, of Kansas, gave one-third of this amount, and the now sainted Gilbert Haven assumed another third, but was soon after translated from labor to reward. Every school the society has is suffering for want of larger building accommodations. The number of students could at once be doubled or quadrupled if we have the buildings. We could expend half a million dollars the next twelve months in buildings alone, and every dollar be well spent.

Such are the general features of the work being carried on by this society in the Southern States. It represents one chief arm of power used by the Church in carrying forward its great and Christly work among the millions of that vast region. The Missionary Society of our church spends nearly \$200,000 a year in the South in support of our ministry, scattered from Western Texas to Baltimore, and from Northern Missouri to Florida. The Church Extension spends perhaps \$40,000 a year, helping to build churches. Both these societies give their aid to all needy classes alike—white or colored, English or German. These gifts are distributed in ways best calculated to aid the churches in their efforts to help themselves. A good part of these amounts are paid back each year in the yearly benevolent collections of our Southern conferences. While these societies are helping to build churches and to support pastors in poor congregations, the Freedmen's Aid Society is aiding in raising up a supply of holy, educated men to fill the pulpits and pastorates thus provided for. Besides helping to furnish these preachers, this society proposes to aid in supplying the thousands of teachers now greatly needed in the South to instruct and elevate the ignorant masses of both races. What more glorious work can claim the faith and benevolence of the Church? It is not "a fool's errand."

## Amos S. Collins.

The sudden death of Amos S. Collins, Esq., was a great surprise to his friends and family. Having suffered some time with poor health, a change of climate was recommended by his physician, and he contemplated a short trip to Kansas to recuperate. In the Platte street railroad depot, Cincinnati, feeling fatigued by travel on the train from which he had departed, it is supposed he sat down to rest. It was soon discovered that he was dead, and an inspection of papers disclosing his identity, a telegram conveyed the sad intelligence to his wife and daughter in Carrollton. It reached them about an hour after the receipt of a postal reporting a cheerful condition of health. His remains were brought to this city, and on Saturday last were interred in Chalmers cemetery by comrades of the Mower Post, Grand Army of the Republic.

Mr. Collins was 46 years of age; was born in Fayette county, Pennsylvania; entered the army as a volunteer October 16, 1861, as a private in Co. D, 16th Iowa Infantry; was discharged October 13, 1864; was promoted in 321 Iowa to second lieutenant, and transferred to 8th regiment V. R. C.; received promotion to rank of first lieutenant February 21, 1865, and was finally discharged January 1, 1868, having been wounded on the field. We are indebted to N. O. Republican for the above facts. On being mustered out he made his home in Louisiana. He resided a short time in the parish of Avoyelles, but afterward removed to Carrollton, where he became editor of the Louisiana State Register, and sheriff of the parish of Jefferson. As editor of the Register he was a writer of independent convictions and ability. He carried to his grave a bullet received during the war, which was afterward the source of much anxiety, and to which his ill health was mainly attributed. Mr. Collins was at one time printer of the SOUTHWESTERN, and an acquaintance of several years was enjoyed by us. He was a conscientious, patriotic man, a loving husband and father. His wife and daughter are entitled to heartfelt sympathy in their bereavement.

Next Sunday, 29th inst., under the auspices of Mower Post G. A. R., the graves of Union soldiers in Chalmers cemetery will be decorated. The large and commodious steamer Robert E. Lee has been chartered for the occasion, and will make three trips, going from Canal street at 2, 4 and 7 p. m. The customary ceremonies will be observed. J. R. Beckwith, Esq., will deliver the oration, and Col. Eugene Tisdale the poem. Mayor Shakespeare and Chief of Police Boylan will detail police to preserve order. Invitations have been extended to the Confederate associations of the armies of Northern Virginia and Tennessee. The last named has appointed a decorative committee to be present. The attendance on these occasions has increased from year to year, a gratifying fact to chronicle.

## The President and the New York Senators.

The last sensation of the recent extra session of the United States Senate was the resignation of Senators Roscoe Conkling and Thomas H. Platt, of New York, because of the nomination and determined support by President Garfield of Wm. H. Robertson to be collector of the port of New York. Mr. Robertson has been a very independent Republican and an opponent of the leadership of Senator Conkling in the local politics of New York. He has occasionally voted against the nominees of the party. In defiance of the instructions of the State Convention which elected delegates to the Chicago convention, he voted against Gen. Grant all the time. In the eyes of Mr. Conkling this was a violation of confidence, and a treachery that would not have been witnessed had Mr. Robertson indicated his sentiments to the State convention. In New York as elsewhere, however, a strong current of public opinion favors independent political action as the only method of obtaining purity of civil service.

President Garfield in the exercise of his constitutional prerogative, finds Mr. Robertson to be a man of good character, well qualified for

the position in view, and possessing the confidence of a large portion of the R.-publican party of New York. He nominates him to an office which has the dispensation of considerable patronage. The New York Legislature unanimously approves the nomination, and Senators Conkling and Platt, Vice President Arthur and Governor Cornell protest against it. The President refuses to withdraw the nomination, and submits the case to the Senate for decision. Under these circumstances, Messrs. Conkling and Platt, knowing their action would give to Democracy the temporary control of the Senate, and tend to endanger the party throughout the country, resigned their trusts.

The Senate has since confirmed the Robertson nomination. The President has returned to that body the names of friends of Conkling to various New York offices, and is apparently victorious in the assertion of the powers of his office over the attempted dictation of individual Senators. In a few days it seems probable that the New York Legislature will elect successors to these Senators, and it will be clear to the country that no man's personal claims are more binding than the public good. The sentiment prevails that the President has exhibited an excellent spirit of firmness; and that the course of the Senators was mistaken and suicidal.

## About the time Jefferson Davis

was uttering sentiments in New Orleans that were appropriately connected with a sour apple tree in war songs, a far different spectacle was exhibited in South Carolina. From the Charleston *Advocate* we learn: "The Cowpens Centennial, Wednesday the 11th, at Spartanburg, was certainly a huge affair. Some eighteen thousand people were on the ground. The Governors of all the old thirteen States, except those of Maryland and Virginia, were present. The Governor of Tennessee, also. Our Hampton spoke, and so did our Higginson, for everybody belongs to everybody on such a patriotic occasion."

The following report was adopted by the New York Conference:

Your Committee beg leave to report, that having a knowledge of the purposes and some knowledge of the workings of the Woman's Home Missionary Society of our Church, especially as owned of God in Utah, New Orleans, Atlanta, and Cincinnati, and being satisfied that woman has a work to do for woman at home as well as abroad, we most cordially endorse the Society to the best of our ability, and we will do our utmost to sustain it in its efforts to elevate and Christianize womanhood and childhood in all sections of our own land.

1. We heartily endorse the Woman's Home Missionary Society of the Methodist Episcopal Church, which, in its methods and plans of work to elevate and Christianize womanhood and childhood in all sections of our own land.

2. We will freely accord to the Woman's Home Missionary Society a place among the other benevolent societies of our Church, and will do our utmost to sustain it in its efforts to elevate and Christianize womanhood and childhood in all sections of our own land.

3. That we recommend Mrs. Rev. J. E. C. Sawyer, to the Executive Board in Cincinnati for Conference Secretary of the Troy Conference.

## PERSONAL MENTION.

—Bishop Simpson, and family sail for Liverpool on the 25th.

—Rev. Dr. Nast resigned as delegate to the Ecumenical Conference.

—Rev. L. A. Radisill has become assistant editor of the *Rocky Mountain Christian Advocate*.

—The parchment of Rev. Simon Evans, which was stolen recently bears date 1880. In that year he was ordained a deacon by Bishop Harris.

—Rev. Henry Green, of La Teche, and M. Dyer, of New Iberia, called last week. We regret to hear of the serious illness of the wives of these brethren.

—John Dimitry, Esq., a son of Prof. Alex. Dimitry, of New Orleans, author of a school history of Louisiana, and a writer for the press, is now connected with the New York Daily Mail.

—J. Y. Gilmore, editor of Louisiana *Sugar Bowl*, called last week. He was on his way to the North-west for the benefit of his health, which has been severely impaired by overwork.

—The Methodists of Minneapolis, Minn., have purchased a parsonage for the resident bishop. It will be ready for the occupancy of Bishop Foss and family on the first day of June.—Es.

—The daughter of the late Bishop Jones is at Cincinnati with Rev. Dr. Ridgway, who is preparing the biography of her father. It will probably be published this year.—Central.

Indorsement of the Woman's Home Missionary Society.

The New England Conference passed a resolution approving the organization of the Woman's Home Missionary Society of the Methodist Episcopal Church, and appointed a committee of ministers and laymen, including several ladies, to arrange plans for establishing the work throughout the bounds of the Conference.

The Providence Conference appointed a committee, which reported resolutions indorsing and commending the Association, which were adopted, and a lady was nominated by the committee for Conference Secretary.

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Submitted.

Rev. H. BAWLEY,  
Rev. H. O. FARRELL,  
Rev. G. E. SEENE.

Similar resolutions were passed by the New York East Conference, and by the Newark Conference, Mrs. Rev. J. L. Boswell being nominated by the latter Conference for Conference Secretary.—N. Y. Advocate.

## ST. PAUL'S M. E. Church.

DEAR EDITOR—Since I have been in this charge, we have been sparing neither labor nor time in raising means to meet obligations. The church is under repair, commenced by my predecessor, Rev. H. T. O. Abbott. I found it over \$200 in debt, but that will soon disappear before the persistent efforts of the Lord's faithful ones, who know of nothing else but success in the Master's vineyard. In addition to repairing the church, the parsonage has just been painted and papered and furnished with good, heavy furniture, which makes it now a comfortable home for any itinerant minister. While we have earnest workers among the brethren, the sisters deserve more praise than there is space in this to give. In a Fair given by the ladies of the church the sum of \$317.95 was realized in the gross—Net \$208.10.

Our first quarterly conference took place on the 20th inst., with Rev. Stephen Duncan, presiding elder, in the chair. He made a good impression on the conference by his manly, firm and Christian bearing, and is highly esteemed by all. Reports came in readily, and it was shown that the sum of \$450.25 had been raised this quarter. Having about squared up with the world, we are better prepared to direct our efforts especially for the salvation of immortal souls. Pray for us.

Fraternally,  
J. P. MARSHALL.  
Shreveport, La., April, 21st, 1881.

For the SOUTHWESTERN.

Penitentiary.

For the last eight months I have observed very closely the treatment extended to the convicts upon the railroad in this part of the country, which has now reached Washington, from whence I am writing. I pen these lines for the benefit of those who know nothing of the suffering of others while with liberty and privilege they can suit their pleasure and comfort.

—The Western says: The charges presented against Rev. W. E. McCarty, at the late session of the North Indiana Conference, by parties in Anstin, Texas, were withdrawn. The questions out of which they grew were satisfactorily settled.

—Rev. J. H. McCarty, D.D., pastor of First M. E. Church, of Syracuse has been appointed one of the delegates from New York State to the World's Convention of the Young Men's Christian Association, which meets in Exeter Hall, London, July 30, 1881.

## GENERAL NEWS ITEMS.

Last Sunday a number of Brooklyn clergymen read passages from the revised New Testament.

The free school advocates of Brenham are ahead and the free schools of that city were ordered opened yesterday morning. There is much rejoicing on account of this victory.—Ennis (Texas) Recorder.

A Georgia girl who works in a factory saved enough money to buy her father a farm, and to erect buildings on it.

We are informed that "Roncal," the late estate of Charles Gayarré, Esq., situated on the Jackson railroad, and lately purchased by Mr. J. M. G. Parker, is to be converted into a model farm. Blue and Bermuda Grass have been planted. Outwold and Southdown sheep and other blooded stock purchased, and some twenty families from Massachusetts are en route to be settled thereon.—Country Visitor.

## Letter From Yazoo.

MR EDITOR—When I came here in Feb. 1880, I found the Church \$800 in debt; now there remains only \$200 to be paid. We had so much rain last fall the trustees and members could not pay the debt. It rained for five or six weeks. It makes time very hard in the Yazoo country. We thought once we would lose our Church, but about the time we were all down-hearted our presiding elder came along. I told him the children were in trouble. He asked if the deed was all right, and I told him it was. He said he would write to the old mother and see what she would do, as she has always promised to take care of her children. So Elder Bradford wrote to the Church Extension Board, and in a few weeks they sent us \$500. I thank God I belong to such a Church.

Sunday school is doing well; it numbers 125. A. J. Oaks, a faithful worker, is superintendent.

At first quarter our elder could not be with us, and Bros. Vaughan and Clemons came. Rev. Patterson, of A. M. E. Church, preached at 3 p. m. The Lord's Supper was administered to 180. In protracted meeting twenty were converted and thirty joined the church. We hope the time will soon come when Elder Revels will be out on his work.

G. W. BARNEY.

Yazoo City, Miss., April 22, 1881.

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These poor fellows we all know are sentenced for so many years without in the four walls of the Penitentiary, on Main street of the old capital of Louisiana. They go there to remain only a short while, when they go to work on railroads, in cotton fields, and on sugar plantations, where they were never sentenced. The poor convict does not get the money for his labor: his only reward is a kick, knock-down, or so many lashes, should he raise his head to gaze upon the man who through the roads in the evening to look on. They are made to go to their daily work sick or well, rain or shine, in cold or broiling sun; and they are not allowed to converse with their near neighbor in a tone above a whisper. There are those of the fair sex who go to captivate and be captivated, and if I judge right the captains are so absorbed that it is hard for them to do their duty; yet the poor convicts cannot even raise their heads to look on, instead of visiting and enjoying themselves. There is only one thing they fail to take from them and that is their labor—for this they receive nothing—although families may be suffering and in want. Many men would rather die than see their families suffer. If the labor is used the Governor should see that the convicts' families are provided for while the heads are away. I think some steps should be taken to confine these men where they were sentenced. Let the law be true and upright. MARY P. JEFFERSON, Washington, La.

## OUR SOUTHERN WORK.

## LOUISIANA.

M. Dyer, New Iberia: "In revival here I gained six converts, and received twelve into the church. We are going to work on the building and will soon have it finished."

C. Washington, Terrebonne: "My protracted meeting reclaimed twenty-four backsliders and made four converts. We are raising money to purchase a bell for the church. Bro. F. Chinn was with me at a basket meeting."

T. Jackson, Shreveport: "On Fairfield circuit we have collected \$100 for repair of churches, and purchased a corner stone for a new church. We have a large Sabbath school of 255 pupils. I have received 4 converts and 16 on probation, and will hold another protracted meeting."

Geo. Washington, Campt: "First quarterly conference was held April 2d, by Elder Duncan. A good many came forward to the altar, and one joined on probation. Elder Duncan enters his new field of labor full of the spirit of the Lord, and great good has been done on this district."

MISSISSIPPI.

S. Doby, Garlandville: "Sabbath school is doing finely. Superintendent and teachers are faithful."

Miles Proctor, Aberdeen: "I have taken in 18 members since I have been on this work."

L. R. Brown, Ripley: "The church is reviving. We have a large Sabbath school, well officered. Elder Shumperth held our quarterly meeting. A large number commended."

L. P. Brown, Shubuta: "We had a fine audience of about 350 persons to witness our dedication. The church is 20x32, twelve miles west of Shubuta. We have a fine Sabbath school of 30 pupils. We have long tried to build a church here and have at last succeeded."

L. J. Terrell, Prairie Station: "On the second Sunday of April three were baptized at Wesley Chapel; third Sunday two came to us from the Baptist Church."

B. A. Allen, Fort Stephen: "Rev. M. White has been with us three months, and he is an excellent worker, and is building up the churches."

D. W. Calvert, Green Hill: "L. Bradford, presiding elder of the Holy Springs District, was with us on the 15th, and held our quarterly meeting instead of Dr. Revels. Conference met at four o'clock, p. m. At night Elder Bradford preached an excellent sermon. A collection of \$5.10 was taken for him. We have three splendid Sunday schools comprising 105 scholars, organized into missionary societies. Received into the Church during the quarter, 20 persons. Taken up for church indebtedness, \$41.10."

TEXAS.

Willis Graves, Waco: "At District conference our collection was \$22, and there were near thirty who asked for prayers."

C. Young, Columbus: "A two weeks meeting resulted in 20 conversions and 23 accessions, 32 on probation. The four points are in good condition, and membership increases rapidly."

W. H. Moseby, Seguin: "This is a hard place. Our church is small. In a meeting we had five converts; nine have been taken into church this year. We have in Seguin 49 members; at Mount Pleasant, 78 members."

A. R. Norris, La Grange: "I was in Houston on business for the church at Giddings, and while there the Houston District Conference met at West Point church, Rev. O. Watsons, pastor. Elder M. H. Nicholls presided. I afterward visited the Navasota district conference. They were two fine bodies of men."

S. J. Woods, Davila: "The work is not prosperous. We are out of doors, and trying to get a place of shelter. On the 18th our Union church at Davila was set on fire by some unknown party. We have a house at St. Paul for church and Sabbath school."

## TEXAS.

R. R. Whiting, Madisonville: "Our church on this circuit is growing rapidly in membership and property. The first minister came to this work in the spring of 1880; he began with no members, and to-day we claim over 100. Rev. Mr. Wilson is bringing light into this forsaken country. He is organizing Sunday schools and societies that work with great potency."

## KENTUCKY.

W. M. Jamison, Hardinsburg: "My work is good at this time."

## ARKANSAS.

Rev. W. O. Emory, of Little Rock, wishes to correct the statement made by Rev. A. J. Phillips, published last week. Bro. Phillips said: "It was heart-breaking to see the old church, Wesley Chapel, all broken up." Bro. Emory says: "We have had four times as many accessions, and five times as many conversions since conference, in Wesley Chapel, than for two years past."

## SUNDAY-SCHOOL.

## MAY 29, 1881.—THE PARABLE OF THE POUNDS.

SCRIPTURE.—Luke 19:11-27. GOLDEN TEXT.—"So then every one of us shall give account of himself to God."—Rom. 14:12.

QUARTERLY CENTRAL THO



He believed him to be hard and severe. He looked upon him as an unreasonable despot, requiring bricks, but refusing to furnish the straw. Many think that they can not live up to the requirements, and, therefore, that it is better not to try. They do not know that in God's sight the heart to serve is better than the service, and that many an intention to do well will receive a reward, though the attempt may be a failure.

Men lose what they do not use. Men lose their relish for the prayer meeting who do not attend it. If the endowments which Christ has bestowed upon men, that there with they might serve him, are not used in his behalf, they, also, will be lost. The Saviour has given this warning of the danger there is impending over those who will not have him to his return, there will be no mercy. Their destruction will be swift and awful. But there is mercy now or he would not have spoken of it.

### "Women Never Think."

If the crabbed old bachelor who uttered this sentiment could but witness the intense thought, deep study and thorough investigation of women in determining the best medicines to keep their families well, and would note their sagacity and wisdom in selecting *God Bitters* as the best, and demonstrating it by keeping their families in perpetual health, at a mere nominal expense, he would be forced to acknowledge that such sentiments are baseless and false.

### MARRIAGES.

At James Chapel, Murfreesboro, Tenn., by Rev. H. Primm, H. C. Price to Miss Harrietta Smith.

At the bride's residence, Jeannette, La., April 12, by Rev. M. Dyer, Wm. Tolliver to Miss Hannah Harris.

At the bride's residence, near Capeville, Tenn., April 14, by Rev. C. Sanders, L. Wells, of Holly Springs, Miss., to Miss Elizabeth Brown.

"I Don't Want a Plaster," said a sick man to a druggist, "and you give me something to cure me?" His symptoms were a lame back and disordered urine and were a sure indication of kidney disease. The druggist told him to use *Kidney-Wort* and in a short time it effected a complete cure. Have you these symptoms? Then get a box or bottle to-day before you become incurable. It is the cure; safe and sure. — *Knoxville Republican*.

### DEATHS.

Peter Green died March 17, aged 57 years. M. Dyer.

Jeannette, La.

Sister Mollie Williams died April 16. She was ready to meet her Lord. S. Horn.

Sister Rachel Ray, a faithful member at Union Grove, died March 17.

Bro. Wm. Dampson passed away in triumph, leaving a wife and six children to mourn his loss. M. Frothingham.

Bro. Albert Reeves died April 13 to the triumph of faith, aged 49, and leaves a wife and eleven children to mourn his loss. O. Young.

Sister Elizabeth Cunningham died this life May 4. She was a member of the church for many years, and she said she was willing to go. She leaves a husband and eleven children to mourn her loss.

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### Horsford's Acid Phosphate.

IN MALARIAL TROUBLES.

I have used Horsford's Acid Phosphate in malarial troubles, and in administering quinine. It has done well in my hands.

W. S. McBurnie, M. D.

Springfield, Ill.

### NEW BOOKS.

All books received from publishers will be announced as soon as they come to hand. Notice or review of each one will be given after examination, as we think their merits justify.

### BOOKS RECEIVED.

THE LOST OF THOMAS DIDMORE. By James Freeman Clarke. Boston: Lee & Shepard. For sale at Eyrich's, 130 Canal street, New Orleans. Price \$1.75.

MADON MARIAND. By Laura Francis. New York: American Tract Society.

HOCKERRETT IN THE BLUE GRASS. Cincinnati: Robert Clarke & Co.

THEO AND HENRY. By Mary B. Willye. New York: American Tract Society.

### BOOK NOTICES.

FORGETFULNESS. By Catherine M. Trowbridge. New York: American Tract Society. Price 80 cents.

Sowing and gathering is illustrated by a narrative which will be delightful for young folks.

MARION'S GOOD YEAR. By Miriam Alden. New York: American Tract Society.

Troubles and trials lead to happiness. Marjorie learned this in a series of events which bore heavily upon her. A capital story.

MOTHERHOOD. A Poem. Boston: Lee & Shepard.

A beautiful book, in which the author, not named, desired "to portray in its purity and holiness the most beautiful instinct of humanity." It is a poem replete with excellent thoughts.

HOUSE WITH GRASS. By Mrs. Margaret E. Sanger. New York: American Tract Society. Price 70 cents.

Instructional essays on practical subjects, such as "The Right Use of Time," "Self-Control," "Reading the Bible," "Courtship and Marriage," "Dress," etc. A collection of plain talks.

CARLETON'S ENCYCLOPEDIA AND HAND BOOK. Of Jeannette, Tenn. New York: G. W. Carleton & Co.

In the 500 pages, carefully indexed, is a condensation of valuable general information in a narrative form. It could not otherwise be acquired except by years of study and varied and extensive reading. It is an excellent hand book for editorial use.

TESTIMONY OF THE AGES; or, Confessions of the Scriptures. By Herbert W. Morris, D.D. Philadelphia: J. C. McQuerry & Co.

We have examined this octavo volume of 1002 pages, and find it to be a most interesting and valuable work. It is a condensation of valuable general information in a narrative form. It could not otherwise be acquired except by years of study and varied and extensive reading. It is an excellent hand book for editorial use.

LADIES WHO APPRECIATE ELEGANCE and purity are using PARKER'S Hair Balm. It is the best article sold for restoring gray hair to its original color and beauty.

Our Little Ones for June is a good specimen of Oliver Optic's handiwork. It tells how a tender hearted boy tried in vain to drown a kitty-punk.

Tenlight Zephyr is a little Sunday-school book, edited by G. W. Linton, and published by John Barnes, of St. Louis. The music is new and hymns well adapted.

The Boston Musical Herald for May has an illustrated article on wind instruments, telling about the development of the organ. Its notes and music are valuable.

The June number of Appleton's Journal opens with part first of Saints and Sinners, Rambles Among Books, Recollections of Thomas Carlyle, the Comedy of the Duel, Penal Servitude in Siberia, Taxation of Land Values, etc.

The Fortnightly Review for May has "Impressions of the Irish Land Bill," "An English and Eastern Home," "The Fortunes of Literature," "The American Republic," "Commercial Union," "Political Heads," and etc. New York: George Munro.

That reader must be hard to please indeed who in the diversified contents of the North American Review for June should find nothing to win his attention. First is an article by the Hon. Hugh McCulloch on "Our Future Fiscal Policy." George B. Chesney writes of "The Patriotic Element in American Society." Dr. Dorman B. Eaton makes a spirited defense of civil service reform; Prof. W. G. Sumner states very clearly the argument for free ships; Frederick Douglass writes of "The Color Line;" Dr. Charles H. Johnson writes of "The Boats of Central America;" Dr. Austin F. Flint discusses the benefits of vaccination; J. M. Mason asserts the lawful power of the government to regulate railway charges; and Prof. E. S. Morse sets forth the evidences of the existence of life upon this continent in prehistoric times.

AGENTS AND CARRIERS make from \$25 to \$50 per week selling goods for E. G. Blaisdell & Co., 10 Broadway street, New York. Send for their Catalogue and terms. M. Dyer.

To do an evil action is base; to do a good one without intending it is base; to do a good one with intent is noble; to do a good one with intent and to do it with a pure heart is divine.

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## GREAT TRIAL.

Dr. Sherman's Hernia Case in Court.

The trial and acquittal of Dr. J. A. Sherman, of New York, has attracted much attention this week. The facts seem to be that Dr. Sherman was indicted for a number of citizens, suffering from hernia, to make a professional visit to him. He accepted the request and had been only three days established in his office, No. 43 West street, when he was arrested on a charge of "enticing" patients to his office.

Dr. Sherman filed a demurrer to the indictment, and the case was set for trial. The demurrer was sustained, and the case was set for trial. The demurrer was sustained, and the case was set for trial.

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### Conference Notices.

Plan of Episcopal Visitation.—Fall Conference, 1881.

(ALPHABETICAL.)

Conference. Place. Time. Bishop.

Alabama.....Birmingham. Nov. 24. Simpson.

Arista Mission. Tucson. Oct. 25. Bowman.

Austria.....Portsmouth. Nov. 17. Warren.

Black Hills. Minn. Deadwood. Aug. 11. Harris.

California.....San Francisco. Oct. 22. Merrill.

Central Alabama. Marion. Dec. 1. Simpson.

Central Illinois. Canton. Sept. 28. Postor.

Central Ohio. Columbus. Oct. 1. Simpson.

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### Railroad Column.

The New Orleans Pacific Railroad Company has contracted for the erection of a first class iron bridge across the Atchafalaya river.

THE GREAT

Jackson Route

Having been re-built with







# Southwestern Christian Advocate.

VOL. 16--NO. 22.

NEW ORLEANS, LOUISIANA, THURSDAY, JUNE 2, 1881.

WHOLE NUMBER 461.

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WILLIAM BALDWIN, Special Agent.

HERE AND THERE.

BY MR. MARGARET E. MANOTER.

Gone from the bloom and the gladness,  
Gone from the light and the cheer,  
Gone from the love that was closest,  
Gone from the lips that were dear.

On rolls the world with its singing,  
On with its work and its pride,  
But we'll not meet again with our darling,  
In all the world, empty and wide.

Under the snow we have laid her,  
Hallowed a chamber of rest;  
But the sweet eyes are closed,  
The hand on the death-iron breast.

Still are the feet that moved ever  
On errands of mercy and grace,  
Down in the gloom and the silence  
Hidden the beautiful face.

Gone, and the home is no dreary,  
Gone, and the heart is no sore,  
Gone from the path that the brightened  
Aye with a funeral shroud o'er.

How shall we fare on without her?  
How shall the end of the day?  
Shadow and darkness have gathered  
Thick o'er the desolate way.

THE OTHER SIDE.

Behold the wonders of glory,  
Behold the throne of God,  
Walking the highways of heaven,  
From where the redeemed have trod.

For the Southwestern.

Thoughts on the Irish Question.

MR. EDITOR—I confess to some

temptation as I enter this field of

the. I know my words will be ex-

pected, by some eyes possibly not

so kindly as yours—it may be

both English and Irish, as I at-

tempt to write for the benefit of both.

There are rights and wrongs on

both sides of this question, that no

American can ignore, but how to

draw them out without giving need-

less offence will be a difficult task;

yet we will attempt it, as a duty

due the passing hour—an hour full

of danger to the land of our birth,

the home of our childhood.

THE RIGHTS OF PROPERTY

in Ireland, under the existing laws,

should be held sacred; the land

laws may be bad, but they should

be respected until changed in a

legal way. Crimes against persons,

and freedom of speech and action

should be punished, whilst public

opinion should strengthen the

hands of the magistrate who rules

justly everywhere. We say this

calmly and from principle, as a

Christian nation we cannot afford

to be indifferent, whilst our ancient

home is on fire, and those of

shattered blood in the midst of the

flames, though at a distance from

us. Whenever men there may

be in a people combining for mutual

support and protection, it should be

well understood that nations in

this age are in judgment on each

other, and that every illegal act

weakens the position of each and

every contribution and nationality

is bound to do wrong. The crime

of wrong doing should stop, and the

man conquest until now, the land

question has disturbed their own

island; the testimonies of Dooms-

day Book reveal the wrongs of the

Saxon, for happy villages and fer-

tile fields were then turned into

hunting forests and parks, and

many lands are still reserved as

shooting grounds to tell of the

sorrow of the evicted poor; let us

plead with the English leader

whose eye may rest on this, as we

did with the statesmen of the South,

from 1848 to 1860, yield to the de-

mands of the hour, or to-morrow

may be too late. Above all things

let the absenteeism of the Irish

nobility come to an end.

A DISSOLUTION OF THE UNION UN-

WISE.

We have no sympathy with the

scheme of Irish independence of

England; it is unwise and not in

harmony with this latter day ten-

dency of tribes and States, in this

the gray dawn of the twentieth

century. Local Legislatures for all

the British kingdoms, dominions,

and provinces of "the Empire"

might do well, with a Federal Par-

liament to represent them all in

London; but let disunionists mark

it well, the twentieth century will

see the aggregation of tribes and

nationalities into great com-

masses, governed not as heretofore

by the will of one man, but by con-

stitutions, with responsible officers

to represent and enforce them,

peers they may be, but they will

be representative persons.

I trust no intelligent Irishman

entertains seriously the idea of

separate national existence for Ire-

land; it would be unwise in every

point of light. For over eighty

years the three kingdoms have

shared alike the sorrows, joys and

glories of their grand position on

the earth, as the leading nation

of that age. Speaking in a general

way, Irishmen have yielded a third

of the brain and skill, physical

force and mental power, to run

that grand nation; though in their

opinion justice may be tardy; a

little more patience will bring them

the third of the glory and the

profit. Dismiss then forever the

thought of a separate nationality,

distinct from England; it cannot

be, it will not succeed. You like

to quote America, that thought of

disunion is not American, but is

quite the contrary.

There may be wisdom in the de-

mand for a local legislature in the

capital of Ireland, to retain her

peers and proprietors at home;

and therein possibly lies its strong-

est argument, yet it is doubtful if

a liberal administration like that of

Gladstone has strength enough in

England to grant it. The conserva-

tives can command strength

enough to grant that favor. Lord

Beaconsfield, had he lived, and as-

sociates might have thought some-

thing due to a sensitive yet gener-

ous people. An Irish Legislative

assembly would meet this want,

whilst the companion thought a

Federal assembly in London would

retain the unity of the empire, and

give federal law to the whole.

JAMES MITCHELL.

Atlanta, Ga., May 23.

For the Southwestern.

Murfreesboro District.

I closed my first round on the

Murfreesboro district, Tennessee

Conference, February 20. I was on

the district the second day after

the adjourning of the Annual Con-

ference. Though the winter has

been cold and severe, I have been

aided by the help of the good Mas-

ter to hold all my quarterly meet-

ings in person, and on most of the

charges I found all of the preach-

ers with one exception at their

posts, trying to push the work for-

ward the best they could. The

brethren on the district, (I mean

the preachers,) have suffered in-

tensely this winter. Some of them

have not been able to get money

enough for their board; but they

are standing like heroes and saying

none of these things more.

Three things are very essential

to the success of our work on the

district, namely:

1. More disciplinary men; as

the charges with few exceptions

are all unorganized. Most of the

charges have abandoned the class-

meeting, prayer-meeting, and Sun-

day-schools through the winter.

Any pastor that will suffer the

class and prayer meeting and Sun-

day-school work to be neglected at

any time will lose just so much of

the interest of his work. All of

the plans of the Discipline are es-

sential, and one of them neglected

will weaken the whole. So brethren,

if you wish to succeed keep up

all of your Disciplinary meetings

the year round. Prayer and class

meetings are just as essential as

preaching, and any pastor that

neglects them will soon find that

his church will dwindle down to

nothing. A preacher that neglects

his Sunday-school will lose his con-

gregation, and finally lose his

church if there is another preacher

within the bounds of his charge

that keeps up the Sunday-school

interest.

2. The second need of the district

is better church houses. I have

preached in churches this winter

that were open, without fire-places

or stoves. That to some extent

will account for the neglect of work,

though I trust this will soon be

remedied.

3. We need more money to sup-

port the preachers. The district

is a mission district yet, and re-

troached at the last conference.

The brethren often ask how was

this done; my answer is "I was

not in the cabinet last conference.

My first quarterly meeting was

held Dec. 11-12 on the Murfrees-

boro circuit, Rev. G. W. Marsh,

pastor. I found Bro. Marsh at his

post doing all he could to advance

the interest of the Church. He

has four preaching places. He is

much beloved by the people. He

came to his work from conference,

and remained until Dec. 23. He

went home after his family, but

was detained on account of sick-

ness. He finally lost his little boy.

My next meeting was held at

Murfreesboro, Dec. 16-19, Rev. H.

Primm, pastor. He also came to

his work as soon as he could move

on it, and met a warm reception

by the members of James Chapel.

Here we have a good membership,

always ready to receive the preach-

er sent them. Bro. Primm has

done a good work. He keeps up

all his meetings. He has had a re-

vival with good results.

My next meeting was held on

the Stone River circuit, Dec. 18-19,

Bro. Joseph Smith, pastor. He is

a good preacher, and very accept-

able with the people.

On the Woodbury, Dec. 24-25,

Rev. B. James, pastor. Bro.

James is one of the oldest mem-

bers of the Tennessee Conference.

He helped to organize it in 1866

under Bishop Clark. He has been

in the effective service ever since.

I have some doubts about the peo-

ple giving him a support this year.

His idea of the class of ministers

that sticks, support or no support.

Shelbyville, Dec. 30 Jan. 1, Rev.

A. Phillips, pastor. Unless there

is some reformation on this charge

Bro. Phillips will suffer. He has

only raised from his congregation

\$10 since conference, all told. He

has a heroine for a wife. She has

been teaching school for their sup-

port, but her school has now closed.

On the Shelbyville circuit, Jan.

1-2 Rev. O. Miller, pastor. On this

work we have no church. We

preached in Union church. We

have no Sunday-schools. Bro.

Miller is very acceptable with most

of the people on his work. He

says the people are failing to sup-

port him, and if they don't do bet-

ter he will be compelled to abandon

his work.

January 8-9, Carthage and Caney

Fork circuit, Rev. O. Seward, pas-

tor. Bro. Seward has been on his

work all the time. He gets very

poor pay. He has been compelled

to do secular labor for support.

He thinks they will do better

through summer; as the church

houses are so poor there is no

preaching through the winter. I

preached in a church on this work

that had neither stove nor fire-

place in it.















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NEW ORLEANS, LOUISIANA, THURSDAY, JUNE 9, 1881.

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NEW YORK OFFICE:  
305 Broadway, New York.  
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## THERE IS NO DEATH.

BY M. M. BUCKNER.

There is no death! 'Tis but the higher birth.  
The dying out from clay, away from earth—  
A spirit disembodied, forever free  
The high-souled life, not dead, to me.

There is no death! All nature proves this truth;  
The bud that glows with life, the seed that grows  
The fruit that ripens in the sun, the flower  
That blooms in the spring, the seed that sows.

There is no death! 'Tis but a newer life,  
The setting of a day, the rising of a morn;  
The breaking of a chain that binds us down,  
The opening of a new, a purer dawn.

There is no death! 'Tis but the life that's new,  
The shining of a star, the gleam of a new day,  
The shining of a star, the gleam of a new day,  
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the standard for one race is the standard for every race. For in human history, from all times, there have existed certain truths, which in the midst of all the changes and revolutions in science and philosophy, have ever remained as the standard by which the merits of every race must be measured, and these are the criteria of judgment which every race must abide; not prejudices, passions and interests, but character, ability, and the actual results attained.

No race can command the respect and confidence of any people, unless it sustains a solid and impregnable moral character. A race of deformed and degenerated moral principles cannot long last in the warmly contested race of life.

Read, if you please, the history of every race that ever figured in the drama upon the stage of life; and we are sure that your conviction shall be amply fortified by a full demonstration of the fact that an immoral race, whether brown or yellow; black or white; rich or poor, must fall in utter shame. What then must we do? Do you inquire what must be done?

Why, sir, if we would enter the contest with the hope of success, we must build up character. Like the Olympian contestants, we need to lay aside every impediment; renounce the encumbering trappings of the devil's livery and stretch every nerve for success. We need like the ancient Israelites to encamp at some Gilead, and there roll off the moral impurities contracted during a degrading bondage of nearly three centuries.

Our mothers, wives, and sisters that were made the slavish instruments of their masters lusts, must have become the reflectors of all moral worth and virtuous excellencies. Our fathers and brothers that were by the greatest severities and inquisitorial tortures, transformed into a skulking race of slavish cowards, must become the unconquerable patriots and cultured gentlemen. All the degrading and demoralizing corruptions that we inherited from the dead and now ghostly body of slavery, must here be washed away, and then shall we have fairly entered into the contest for the achievement of imperishable victories in the race of life. Let us then build character. A pure-minded, decisive and independent character.

Though scorned and ignored in our noblest efforts, let us still our journey pursue. The race is an open one and the prize is sure. Character is the first criterion of judgment which every race must abide, and if we are equal to the standard, unprejudiced men and succeeding generations will give the credit due.

"Let us then be up and doing,  
With a heart for any foe,  
Still achieving, still pursuing,  
Learn to labor and to wait."

In addition to a well developed character, every race that would successfully strive for equality or supremacy, must be able to do something. The progressive tendencies of the age, the advancement of science, the establishment of Christian liberty and the rights of conscience, the well directed efforts of human knowledge, as developed in the busy hum of a thousand industries, the successful bridging of insurmountable obstacles, and the practical application of recent discoveries, all tell us that any race that would contest must be able to do something.

We must be able to do whatever any other people can do. We must contribute our equal or superior stock of knowledge in the arts and sciences, in agriculture, in manufactures, in mechanics, in commerce, in successful discoveries, in the learned professions, in the Church and in the State. A race of people that is made up of inferior, void of originality, that does not contribute a single item to the ever increasing stock of knowledge, in all the departments of human activity, is justly classified as the inferior and servile race. Let our sons and daughters, then, crowd every avenue of the useful and ornamental arts; let them learn all that any other race can learn; let their hands, their hands be educated, and let their hearts be educated, and let the equality of truth, we must be able to do whatever any other people can do.

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rigid criticisms of character, ability and actual results attained. It is not sufficient that we possess character or ability to do anything. This ability must be demonstrated by actual results. The Saviour said to certain wisemen: "If ye know these things, happy are ye if ye do them." So this injunction resolves itself to us; if we have the ability, we must so demonstrate it to the world, that it can be neither gainsayed nor denied. We are to prove our equality, not by simply having a character, but by reflecting a character; not in knowing how to do everything, but by actually doing everything, as masterfully and intelligently as any. Stir up, then, all the smothering fires that are within thee! Exercise every grace, put forth every energy, and let the ages pass upon our character, as a race in the full exercise of every capability. Having done all to maintain our equality, reflect a character pure, decisive and independent, sustaining an indisputable ability, vindicated by brilliant and lasting actual achievements, we may, fearless of the consequences, surrender ourselves to be tested in the crucible of the righteous criteria of judgment which every race must abide.

## Woman's Home Missionary Society.

BY MRS. E. S. RUST.

The society recently organized with this name solicits an interest in the sympathies, prayers, and benevolence of the women of the Church. When we take into consideration that the Parent Missionary Society embraces in its efforts the whole world, both the home and the foreign field, and that the Woman's Home Missionary Society, organized to meet a specific want of women's work for women, alone, and is restricted to the foreign, it becomes apparent that an organization is demanded among the women, in behalf of the destitute people of our own land.

We rejoice in the success of the sister society working in behalf of our own sex in foreign lands, and we for the same reason can not turn a deaf ear to the touching appeals of so many millions of sorrowing and suffering women in our own country; and as many have enlisted to relieve the suffering of heathen women abroad, we feel assured that there are others who will aid in alleviating the sorrows and wrongs of degraded women at home.

We are opposed to the unnecessary increase of organizations in the Church, but there is a vast work here imperatively demanded, and one which only women in an associated capacity can perform; therefore there is a necessity for an organized effort by the women of this country, and we cannot see why there may not be as many societies for the accomplishment of specific, distinct work, as the wants of the world and the providence of God demand. The women of other denominations have organized home missionary societies in distinction from those contemplated by the Church. Have Methodist women less obligations than others, or less anxiety for the elevation of degraded women in our own country? There are a million of females in our Church, and only sixty thousand of them are engaged in the foreign work, while a large proportion of the nine hundred and forty thousand remaining might be induced to aid in saving the people at home. The different branches of missionary effort should be co-operative in their action, each adding beauty and strength to the others, stimulating to higher usefulness in the great movement for the world's redemption. The strengthening of the work at home becomes a guarantee for its enlargement abroad.

This home mission field is vast in extent, and embraces in its scope several races of people. In the formerly slave States there are millions of both white and colored, destitute, ignorant of the principles of Christian morality, of household economy, and of sanitary law. The women and children in these miserable cabins are the helpless victims of ignorance, poverty, and neglect. In the Territories there are more than three hundred thousand and Indians, most of whom are uncivilized, abandoned to fetichism, sun and idol worship. The degradation and wrongs Indian women have suffered, have often been portrayed, but the terrible reality of their condition is not fully realized. Surely Christian women will lend

For the SOUTHWESTERN.

## Letter from Oakland.

OAKLAND, TEXAS, May 3, 1881.

DEAR EDITOR: I am in the midst of a grand revival on Oakland circuit, and my protracted meeting has been going on four weeks. The result up to date is eighty-seven converts.

May the Lord continue with the outpouring of his spirit. The conversions were largely from the Sunday schools. I have received 12 in full connection and 104 accessions. The revival is probably the greatest ever known in this county the people say. We have gained 100 in Sunday-schools this year. The result of seven temperance sermons was 179 pledges.

Sunday-school at Willow Springs is doing well under the management of Prof. G. R. Townsend, formerly of Bennett Seminary, Greenburg, North Carolina, and the Medical College at Nashville, Tennessee.

a listening ear to their cries for help, and render them all the assistance in their power.

The last census gives a population of one hundred and eighteen thousand to New Mexico, and the condition of these Spanish-Mexican women is wretched beyond description. Within the last ten years one million square miles have been opened for settlement, and the population in that time has increased in some of the Territories four hundred per cent. Scattered over this vast region are two hundred thousand Mormons. Mormonism was never stronger or more revolting than it is to-day. During the last year it has had, in the Old World, to obtain recruits for this system of iniquity, nearly four hundred agents, and as a result of this agency multitudes of ignorant and superstitious people are flocking to Utah and the Territories. A steamer landed in one of our ports last week two hundred of their proselytes, and others are on the way. Last month sixty thousand immigrants landed at Castle Garden. A single steamer brought into Baltimore, last month, two thousand. A larger number than ever before of these immigrants push directly for the West. Last year one hundred thousand immigrants took their homes in Dakota, alone. "Mormonism," says Rev. Dr. E. P. Goodwin, "is not merely a faith, it is a system of government, a scheme of empire, and as such has a policy clearly defined, aggressive, audacious, desperate, diabolically so, and scurrying at nothing which will subvert its ends." It holds the balance of power, politically, in Idaho, and it is rapidly organizing similar influences in Nevada, Arizona, Montana, Wyoming, Colorado, and New Mexico. Polygamy has three Representatives in Congress, one of them the husband of four wives. A very small proportion (it is estimated only three per cent.) of all the children in this vast section have the opportunities of Christian education.

Female teachers can reach these children, and through them gain access to the homes, and thus may be able to rescue the Mormon women from a life of degradation and misery; and women can most successfully reform life in the cabins of the South, and win females of savage and idolatrous tribes to Christian civilization.

Providence is making the way easy for the redemption of China by bringing her people here within reach of Christian influences. For in the language of Bishop Thomson, "Providence has two modes of evangelizing—sending Christians to pagandom, and sending pagans to Christendom." There exists in the minds of many in our great cities the spirit of communism, disloyalty to government, and bitter hostility to the Church of Christ. Describing their condition, Rev. Dr. Jackson, who has just entered upon mission work in New York City, says he "has found there a deeper moral degradation than in Burma."

If the Woman's Home Missionary Society can enlist in its interests the aid of only one-tenth of the women of the Methodist Episcopal Church, or one hundred thousand of them, it will be able to organize a work in the South, and in the frontiers, of incalculable value, and if it can assist in awakening a deeper interest in the salvation of our people and the preservation of our fair land from the evils that threaten its overthrow, it will be worthy the confidence and liberality of the good and the approval of God.

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nessee. He is doing grand work in both day and Sunday-schools. The Hallettsville paper says of him:

We have in our county an educated colored man of prepossessing appearance, polite in his manners, and with the highest testimonials as to his character. We speak of Mr. Governor B. Townsend. He is from North Carolina, and exhibits letters of the High and Medical schools of that State, as well as from schools of one of the Western States. We understand he passed an excellent examination before the school examiners of our county upon his application for license to teach in the public schools. We hope that the people of his own color and race will so assist and sustain him, if his future conduct merit their approval, that he will become a real citizen of our county and use the talent he possesses for the instruction of the colored youth and their advancement in the scale of civilization. If he is competent to practice the noble science of medicine we shall rejoice to see him applying the learning and skill he has acquired to the relief of suffering and to the teaching of true principles of hygiene to his people as essential in proper food, proper cookery, suitable clothing, cleanliness and dwelling houses.

Mason Snowden, of the day school, is a teacher in Sunday-school; Wm. Isaac is superintendent at Oakland; Miss Kate Walk at Independence; A. M. Roach at Brown's Chapel, assisted by J. M. Steven; Arch Brown at Dry Branch; Isaac Warren at Willow Springs. They are all faithful.

G. W. TOWNSEND.

## A Field-Day for Education.

A leading German minister in recent letters says: "I have labored for years to make the 'Children's day' the great field day for education in German Methodism." "We are deeply convinced that the 'Children's day' may be made serviceable to stir up our people in this direction by making it a field and anniversary day for education in the congregation as well as Sunday school."

The phrase *field day* is so good a one that it deserves to be extensively adopted. It is all the more appropriate because it represents ideas that come to us from various quarters—ideas that are springing up spontaneously in many minds, and in many Conferences. These ideas are eminently practical, and in harmony with the progressive spirit of the age. What is better, they are spiritual. They aim at carrying out the precept, "whatsoever thy hand findeth to do, do it with thy might."

That the Church has a vast responsibility in connection with Christian education in its many phases is conceded on every hand. But hitherto, through a lack of connected action, there has been a failure to realize the highest results. Specially has there been a failure to sufficiently bridge the chasm between our great system of Sunday-school instruction and that of our higher institutions of learning.

On these institutions we have expended more than eleven millions of dollars, and need to expend much more. Yet, as a rule, they have the capacity for instructing double, if not quadruple, the number that attend them. At the same time, there are tens of thousands of youth in our Sunday-schools and families who ought to be in them, or preparing for them, but who have yet to be roused and inspired with the idea of a thorough education for themselves as a means for the better service of God and their generation. For lack of some grand moving influence toward that idea, many may remain mentally stagnant until their opportunity is past.

A prominent design of Children's day, as devised and instituted by our Church, was to supply this very influence. Hence it proposes the double object of arousing the dormant and aiding the awakened. It, therefore, fully appeals to both old and young. If parents would have their children stimulated to high resolves and a nobler career, they should mingle and sympathize with them in the services and offerings of a day set apart for their special interest and uplifting. In no way can the adult membership of the Church be more surely enlisted to co-operate with the cause of higher education.

It is eminently fitting that the morning of that day should be improved by ministers to fulfill their duty of preaching on the subject of education, and if they think proper, to take their congregational collection for education. But where the latter is done, it should not be

in a way to antagonize, but rather encourage and help, the children, and all who meet with them in the afternoon or evening.

The experience of Churches accustomed to observe one Sabbath of the year as Missionary day is in favor of the proposed experiment of an Educational day. We, therefore, feel free to ask that the latter may be tested as extensively this year as the best judgment of pastors, Sunday-school superintendents, and Committees on Education may approve.

We would, also, call upon our educators in all parts of the Church to throw themselves enthusiastically into this movement. If not invited by others to preach or speak on Children's day, let them suggest its observance in places where it might otherwise be omitted, and serve as volunteers wherever they can find opportunity.

Let none fear that enthusiasm in this cause will damage any other. Wisely directed, it will help every other good cause, and through the generation of youth now rising into responsibility give a new impulse toward the fulfillment of Christ's great command, "Go teach all nations."

## A Democratic Judge on the Color-line in Public Schools.

An important decision has recently been given by Judge Pearson of Crawford, defining the rights of colored children in the public schools. Mr. Elias H. Allen, a colored citizen of the third ward, Meadville, Pa., applied to have his children admitted to the Heidekopfer Grammar School, the public school for that ward, but admission was refused on the ground that there was a colored school with equal educational facilities in the first ward, to which he must send his children. A writ of mandamus to the Directors was applied for, and the case was ably argued before Judge Church on both sides. As Judge Church is a Democrat, it was expected that he would sustain the construction given to our law of 1854 by the School Board, but the Democratic Judge decided the case in favor of the equal rights of colored children in the following vigorous English:

"Since the act of 1854 was passed a great revolution has taken place in this country. Absolute equality before the law and equal protection under the law is to be predicated of the recent constitutional and legal enactments of every State composing the United States and of the Federal Government itself. Under these circumstances I cannot see why this section under consideration, involving as it does the very personification of caste, has been suffered to remain upon the statute book. As a matter of fact, I believe it to be practically a dead letter throughout the Commonwealth. It ought to be so in this city, and now must be held incapable of enforcement as violative of the principles of the Constitution of the United States. It must no longer be said that the Heidekopfer Grammar School is the only place within the United States where a distinction is made as to the civil rights of a citizen on account of his race or color. If the Senate of the United States is open to the entry of a person of the hitherto proscribed race, so much the more ought to be open to such a person a public district school."

"The question of propriety and taste, as well as the social and intellectual inferiority of the colored race, was dwelt upon by counsel for respondents in their argument, but it is manifest that with these features of the case this court has nothing to do. It is a question of constitutional law, pure and simple."

"Yet I cannot avoid the remark that I can see nothing destructive to our institutions in the demolition of the legal barriers that have been erected so long and so high between the colored race and their natural, civil and political rights and liberties."

"The white race owe the colored race at least fair play in their great struggle for education and improvement and advancement, which they are making and have a right to make in their recently emancipated condition."

"If, after being accorded equal advantages and freedom from petty tyranny, and studied insult and the incentive to self-respect which is meted to others, the colored man falls behind in the great race for human progress, it will then be time to talk of the moral and intellectual inferiority of the race."

Nothing but gross uncharitableness can be jealous or envious of advancement and progress founded upon true merit."

## Courtesy of the Senate.

The New York Tribune, speaking of Mr. Conkling's opposition to the nomination of Mr. Robertson as collector of New York, on the ground that it is opposed to the so-called "courtesy of the Senate," says: "The courtesy of the Senate" means that the Democrats shall have absolute control of all appointments in Alabama, Arkansas, Delaware, Florida, Georgia, Kentucky, Maryland, Mississippi, Missouri, North Carolina, Oregon, South Carolina, Tennessee, Texas and West Virginia; in Louisiana, as soon as Mr. Kellogg can be ousted; in Virginia, if Mr. Mahone ever sees fit to act with the party whose latest presidential candidate he supported; and in either of six Northern States, if the Democrats succeed in electing another senator there. In every Southern State except Louisiana and Virginia, the present foully-gained advantage of the Bourbon Democracy shall be perpetuated, fortified and made irresistible by complete control of all federal appointments. In Louisiana, the murders by the White Leaguers shall be in like manner rewarded, as soon as Senator Kellogg's term expires or he dies or resigns. In Oregon the originator and perpetrator of the Cronin fraud, now a senator with a Democratic colleague, shall have entire control of all federal appointments. In Virginia, if ever General Mahone and the Democratic senator should agree in opposing any appointment, it must be defeated. This is the wholesale surrender to which Republicans are invited by those who prate of the "courtesy of the Senate."

Our correspondence indicates that Children's day is this year to be observed more generally, if not with greater enthusiasm, than ever before. The documents sent out to pastors, Sunday-school superintendents, and others, have been received with great favor, and have supplied a much-needed lack of information. Pastors from various directions have asked for an additional supply, to be distributed under their personal supervision prior to Children's day to persons and families who will appreciate them.

One pastor says: "The reading of your Tract No. 5 has aroused a desire to do more for the Board of Education. If you will send me fifty copies I will enclose them in envelopes and hand them to men who will read them, and at the same time inclosing a card requesting them to contribute."

A letter from Dr. Nippert, of Germany and Switzerland Conference, indicates that Children's day is likely to come into favor on the Continent of Europe as well as throughout the United States. Writing in behalf of certain students in the Martin Mission Institute at Frankfurt, he says: "They and we are very much obliged to the Board for this kindly assistance. We do not doubt at all that our Conference will make the necessary arrangements for a 'Children's day,' to raise a collection for the Board annually."

Bishop Peck, who is to preside at our European Conferences, will present to them the same official circular that is addressed to Conferences in the United States. Bishop Bowman will present it to our Conferences in Japan and China. It will also be sent to our Conferences in India. Hence it is to be expected that a line of educational as well as religious influence will be established by our Church around the world.

N. B.—Whenever, for any reason, timely arrangements have not been made to observe Children's day on the second Sunday in June, it may be appointed for a later Sunday, and thus the spirit of the rule kept in force. Necessary variations as to time are expressly provided for by the constitution of the Board.

The pious apostle of Mormonism and husband of four wives, George Q. Cannon, thinks, as he stated in the North American Quarterly Review, that when a custom is religious, it is "constitutional," and ought to be respected and protected; therefore the burning of widows, putting to death of female infants, human sacrifices, and the murder of enemies and strangers, as among the Thugs, all come under the protecting care of the constitution.—California Advocate.



their cane on shares. We are glad to note this evidence of prosperity on the part of colored citizens.—*Louisiana Sugar Bowl.*











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Over 10 lines (10 lines)..... 40 cents  
Over 20 lines (20 lines)..... 75 cents  
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Over 5170 lines (5170 lines)..... 129.50  
Over 51







went the second time and was told I could have the fourth Sabbath in each month. False reports were circulated, but when the elder came I started off well. There was not one when I came, but there are now ten members, for which I thank the Lord. About 66 are enrolled for the Sabbath-school, but they are too poor to buy books. The house we preach in is in bad condition. We need a church. The people's crops were over-flooded, and I do not know how they will prosper, but we want to build a church in Watson. Is there a kind heart North, East or West, that will give us \$150 to start with, I have received thirty cents in three months, and I have a family and home to feed. It will have to be done by the \$180 mission money the Conference gives.

W. H. HIGGINS.

## Clark University.

The commencement exercises of this institution began on Sunday the 5th inst.

The annual sermon was preached by Rev. A. D. Mayo, D. D., of Boston, from Paul's words of instruction to Timothy: "Preach the word." 2nd Tim. 4th c. 2nd v.

He said in substance that in each former age we find a priesthood a spiritual aristocracy, a despotic spiritual class that claims close correspondence with God, and in most cases claims to be inspired. This was especially true of the Roman Church; but the true genius and spirit of Christianity is away from this view of the subject—it is more and more understood that each member of Christ's Church must be a preacher—the mission of the Church is to make a great republic, a moral nation or kingdom to the Lord. Many of you are going out to teach. Please remember that three-fourths of teaching is preaching; so that you can preach. Likewise in all the walks of life, you will be looked to in all spiritual matters and in matters of education. Therefore, I would impress on you the importance of fidelity to truth and right.

We have three great revelations of God. He is revealed to us in the natural world. "The heavens declare the glory of God, and the firmament sheweth His handiwork." etc.

Second, God reveals Himself in history, in the ways of man, and in the events of the nations. History is our constant revelation of the Divine Providence that rules among the nations.

He reveals Himself in the Lord Jesus Christ. The world of wisdom knoweth not God. The world of science knoweth not Christ. It is the duty of the Christian to make Him known to the world. He is a powerful agent in all of God. Every man, woman and child must learn to know Him, these revelations, and you should preach them.

How should you preach these revelations of God? If you look at the works of nature, it will be a revelation. A superficial view of the natural bodies and the world around us, will lead to superstition. But a careful study of the works of God, and a study of the Bible, will lead to a knowledge of the true God.

It is not against religion, it is not against the church, it is not against the Bible, it is not against the Lord. It is a revelation of the true God, and a revelation of the true Christ. It is a revelation of the true Bible, and a revelation of the true church.

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full of blood and revolution, before France could govern herself. Then think what you are to do. Two hundred and fifty years ago your ancestors were savages in Africa. One hundred years ago the slave trade was a common traffic, and your ancestors, if not some of your selves, were slaves. In God's good time the waves parted and you came over dry shod. When the shout of freedom came you had no one to hinder your growth. See and understand this grand providence of God.

Third—Preach Christ as He is revealed. One way to preach Him, is to present a narrow, bigoted theory that prompts persecution. If all the energy we have spent in debate and persecution would have been spent in conversion, we would have had the world converted. I want to be plain with you. I am told that the greatest obstacle to the conversion of your people is bigotry. In this we are to blame. We should cultivate the spirit of Christian charity; this would unite your forces.

See then, Africa lies untouched. If we could stop bigotry and go forth to that great continent, to do the work of God, then you would be like Christ. In proportion as you are like Christ you will have pure and true homes, and purity will come home to the heart. Ever remember that prayer and song will not stand for righteousness of life. Be a Christian man, a Christian woman, build up your people in Christian civilization.

The examinations consumed Monday, Tuesday and Wednesday, and on Thursday, after the commencement exercises, President R. A. Blaine gave five certificates to the graduating class. Bishop Warner was with us part of the time, and lectured on Wednesday night.

The Board of Trustees elected Rev. E. O. Thors as President for the next year.

J. MITCHELL.

Kidney-Wort moves the bowels regularly, cleanses the blood, and radically cures kidney disease, gravel, piles, bilious headache, and pains which are caused by disordered liver and kidneys. Thousands have been cured—why should you not try it? Your druggist will tell you that it is one of the most successful medicines ever known. It is sold in both Dry and Liquid form, and its action is positive and sure in either.—Dallas (Texas) Herald.

## SUNDAY SCHOOL.

QUARTERLY REVIEW OUTLINE. CENTRAL THEOREM.—Instruction in Righteousness.

QUESTIONS FOR GOLDEN TEXT.—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2 Tim. 3:16.

I.—WITH RELATION TO LOVE.—(1)—Following Jesus: The Insuperable Samaritan. The Unready Followers. (2)—The Good Samaritan: The Question Answered. The Answer Illustrated. The Answer Applied. (3)—The Pharisee Reproved: The Pharisee's Inconsistency. The Pharisee's Hypocrisy. The Lawyers' Cruelty. (4)—Oversight: The Covetous Brother. The Covetous Fool.

II.—WITH RELATION TO SIN.—(5)—Lost and Found: The Lost Sheep. The Lost Coin. (6)—The Prodigal Son: The Prodigal's Sin. The Prodigal's Repentance. The Prodigal's Return. (7)—The Rich Man and Lazarus: The Contrast Here. The Contrast There. The Heedless Living. (8)—Parable on Prayer: The Unjust Judge. The Pharisee and the Publican. (9)—The Parable of the Pounds: The Charge Given. The Accounts Rendered. The Judgment Declared.

III.—WITH RELATION TO THE SAVIOR.—(10)—The Ordination: Christ Interceding. Christ Mocked. Christ Promising. Christ Dying. (11)—The Walk to Emmaus: The Hidden Eyes. The Hidden Minds. Minds and Eyes Opened.

**Haunted Me.**  
A Workingman says: "Debt, poverty and suffering haunted me for years, caused by a sick family and large bills for doctoring, which did no good. I was completely delirious, until one year ago, by the advice of my pastor, I procured Dr. Williams' Pink Pills, and commenced their use, and in one month we were all well, and now of us have been sick a day since. I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit cost."—Christian Advocate.

## MARRIAGES.

In the Baptist Church, April 21, Van Winkle to Miss Mary Ellen by Rev. J. W. Clark.

In the Church, Danant, Abbe to Miss Mary Ellen by Rev. J. W. Clark.

Tenn., April 24, by Rev. T. Ward, George W. Hunter to Miss Queen Abernethy.

In Shreveport, La., June 8, at the residence of the bridegroom, Wm. Walker to Miss Clara M. Durr, Rev. J. F. Marshall officiating.

In Summit, Miss., May 9, Louis Ormille to Miss Nellie Jackson, May 12, Albert Preston to Miss Ella Wilson, Rev. John H. Cook officiating.

On May 10th, at James Chapel, Murfreesboro, Tenn., by Rev. H. W. Key, John Ewin, of Nashville, to Miss Clara Anderson, of Murfreesboro. They will make their future home in Nashville.

In January last Lewis Langster to Mrs. Amy Bailey; February, Thomas Vincent to Mrs. Modeste Taylor; June, Alfred Randall to Mrs. Elizabeth Johnson. Rev. Wm. Murrell, of Carrollton, officiating.

## [Troy N. Y. Press.]

Editorial Approval.

Mr. W. J. Melvin, Editor Warren, Mass., Herald, was cured of severe Neuralgia by the use of St. Jacobs Oil.

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Bliske, Temple Bar; A Night on Mr. Washington, by Prof. Bliske, God's Words; Dr. Sonthey and Thomas Carlyle, and Unpublished Letters of Dr. Johnson, Notes and Queries; Catching Cold, Spectator; with instalments of "Visited on the Children," "The Freer," "Round Della's Basket," and the conclusion of "The Boat and the Rock," and the usual amount of poetry. Littell & Co., Boston, publishers.

Barnes's International Review for June completes the tenth volume and contains eight articles which will be found most entertaining and instructive: W. Fraser Rice concludes his estimate of "George Eliot's Life and Writings"; John M. Gregory writes concerning the government of the students in the Illinois State University. An article upon "The Pioneers of the Sierra Madre" is from the pen of A. A. Hayes, Jr., which fact sufficiently ensures its interest and value. J. Brandt Mathews writes a great number of a great father, "Alexandre Dumas, fils." Eugene L. Didier has an article upon one of the celebrated characters of the reign of George I.—Lady Mary Wortley Montagu, the famous and beautiful woman whose portrait, in formed portrait, so passionately stately, though rather ridiculously loved. A most interesting account of the Zulu Kaffirs is given by Elie Reclus. Edward S. Holden reviews the memory of a young astronomer, Ebenezer Porter Mason—who has for a long time been forgotten, and a great number of the profession. The number closes with a short article upon "The Assassination of the Tsar," by Ivan Panin, a Russian who, though not a "nihilist" found it necessary to seek an asylum in America, because of his discommodious position as a Russian, and a Russian who, though not a "nihilist" found it necessary to seek an asylum in America, because of his discommodious position as a Russian.

FARMERS AND THRESHINGMEN look out for the "Starred Rooster Thresher" in next week's paper.

"The New York Weekly Express."

This old-established paper has entered upon its forty-sixth year of publication, with all the evidences and prospects of an enlarged and more than ever successful career. Under the new business management of Mr. D. M. Gazlay, for past twenty years Brooklyn Times, the paper has been published with the new paper and publishing interests of the country, a new impulse seems to have impregnated both the daily and Weekly Express. As a family paper the latter is excellent, and will continue, as heretofore, to publish the Brooklyn Times, and the New York Weekly Express. As a family paper the latter is excellent, and will continue, as heretofore, to publish the Brooklyn Times, and the New York Weekly Express.

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preacher is expected to have a written sermon or essay from his own selection. B. F. SMITH, Secy., Waco, Texas, June 4th, 1881.

Navasota District Camp Meeting. The first annual camp meeting will commence July 7, 1881, and will continue as long as the weather is favorable. The Executive Committee, thinking it will be profitable, have invited the following to preach: Dr. J. W. Smith, Secy., Waco, Texas, June 4th, 1881.

The experience of any one of education and learning extending over a long period of time necessarily is valuable, and while no two experiences in this world are alike, there is such a similarity between them as to render one which is rich in valuable facts of benefit to all. America's greatest author declared that he knew of no way of judging the future but by the past; and just personal experience is of the same nature as that history which repeats itself.

A representative of this paper while lingering in the city of a prominent New York hotel, met a gentleman whom he had known years before in the city of Detroit, but whom he had not seen before for a number of years. When the knight of the quill had last seen this gentleman, he was a young man, and was attending to an extensive medical practice, and was on the verge of the wave of popularity. From Detroit he had been removed to New York where he had pursued the doctor's physical course had evident charges, for he was looking much better than when the man of news had last seen him. After some general talk, the doctor fell into an easy train of conversation and uttered some truths so scientific and valuable, as to justify the statement in print.

"Yes," said the doctor, "I have improved in health since you last saw me and I hope also in many other ways. One thing, however, has succeeded in doing, and it is one of the hardest things for any one, and especially a doctor, to do, and that is I have overcome my prejudices. You know there are some people who prefer to remain in the wrong rather than acknowledge the manifest right. Such prejudice leads to bigotry of the worst order, and of precisely the same nature as characterized the sixteenth century when people were burned at the stake. Now I am a physician of the 'old school' order, too; but I have, after years of experience and observation, come to the conclusion that truth is the highest of all things, and that if prejudice or bigotry stand in the way of truth, so much the worse for them—they are certain to be crushed sooner or later. When I knew in your Detroit, I would have no sooner thought of violating the code of ethics laid down by the profession, or of prescribing anything out of the regular order, than I would of violating my hand. Now, however, I prescribe and advise those things which I believe to be adapted to cure, and which my experience has proven to be."

"This is rather an unusual way for a physician to talk, is it not doctor?"

"Certainly it is. It is way outside of our code of ethics, but I have grown far beyond the code. I have all can attend to, and am determined to be honest with my patients and mankind, whether my brother physicians are with me or not. Why I prescribe patent medicines, which would render me liable to expulsion from the medical fraternity, but I am supremely indifferent to their opinions. 'Are the medical fraternity of the country combined against proprietary medicines, Doctor?'"

"Invariably, and it is sufficient ground for expulsion from any society in the land to profess to be a physician, and to prescribe patent medicines, which would render me liable to expulsion from the medical fraternity, but I am supremely indifferent to their opinions. 'Are the medical fraternity of the country combined against proprietary medicines, Doctor?'"

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## THE SOUTHWESTERN.

JOSEPH C. HARTZELL, D. D., Editor.

THURSDAY, JUNE 23, 1881.

The catalogue of Chicago Musical College for 1880-81, asserts that almost every State in the Union is represented in the list of pupils of that institution. Dr. F. Ziegfeld is president.

If the busy pastor is so absorbed by various other duties, as to forget to advocate the cause of the church paper from the pulpit, wide awake members should remind him of the neglect, and urge him to press it.

Don't fail to read "The Message," beginning on the first page of this paper. Dr. Fowler has prepared an appeal in behalf of the missionary cause which deserves to be read in every Christian household, and by all Methodists especially.

We have received the catalogue of Ohio Wesleyan University, Rev. Chas. H. Payne, President, Delaware, O. This is now believed to be the largest school under the auspices of the Methodist Episcopal Church in this country or in Europe.

There was an increase of ten per cent in the membership of the Little Rock (Arkansas) Conference during the first quarter of the present year. Presiding Elders Sams and Pollard are faithfully visiting all their churches and doing their work. At present no State in the South offers better opportunity for successful missionary work.

An unusually interesting group of pictures will appear in July *Illustrator*, in an article by Mr. W. O. Brownell, of "The Nation," on "The Younger Painters of America." The first picture is by Mr. Sargent, a pupil of Carolus Duran, who has just taken a prize in the French Salon. Then follow Maynard's portrait of Frank D. Millet, and pictures by Tiffany, Douglas Volk, Marie R. Oakley, Mrs. Whitman, Miss Barlow, Miss Knowlton, and Miss Cassatt. Among the notable pictures in this number is a portrait of Dr. Döllinger, by the famous Lebach, of Munich.

We have repeatedly requested correspondents to write on one side of the sheet of paper only, when publishing is desired. A Mississippi brother said he had read our injunction, but he had so much to say, etc., that he completed his letter on the other side. He had no fear of our waste basket. Other brethren write so poorly we are often at a loss to read their letters, and after patient effort to arrange their contents, we are not surprised when told that errors have been made. These brethren ask us to publish corrections, which we decline to do except in important cases. The way to avoid error in publication is to write plainly.

The idea of giving instruction of an industrial and household character in public schools appears to be gaining in favor. St. Louis has begun the experiment of giving the boys in its public schools an industrial education. It will teach them mechanical drawing, carpentering, blacksmithing, and the management of mills, engines, lathes, etc. It is a very successful, other cities will follow on the same line. Boston is enthusiastic over the experiment at the Atlantic University. The rest of this section contains news of education in the South and of the labor. The cotton harvest is nearly increased, and capacity, could be increased by recruiting from India.

While some an excellent Secretary of State is withheld from newspapers, some say they should agree to the records as they are. The Government's refusal to publish the records is a mistake. The records are a valuable asset to the people, and should be made public.

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## Our Orphans Home and La Teche Seminary.

Some time since the Board of Managers of the Orphans Home of Louisiana leased its buildings and plantation on Bayou Teche to Rev. Dr. W. D. Godman and wife. The chief point of this lease is that all income shall be used in support of orphans and maintenance of the La Teche Seminary. These devoted Christian workers have entered heroically upon their work. The Seminary was opened at once and has just closed a term with an enrollment of 215, and an average attendance of 175. Besides the Doctor and his wife, Miss Godman and Mr. G. W. Wells have taught. This school is a part of the New Orleans University.

This large attendance indicates how much this school is needed. If only it could have suitable buildings so that a boarding hall could be opened the Seminary would at once take high rank and be filled with adult students. The work of rebuilding the Home buildings is going forward as rapidly as money can be secured. Dr. Godman has a few hundred dollars to begin with remaining from the fund raised with the troupe of singers, after helping to pay the debts of the institution. It will be some months before much income from the plantation can be secured. The Doctor writes: "If only I had the means to erect a boarding hall we could secure the future. It seems to me it might be done this year while the tide is in. I am not able at present to do it. I can only say to myself, 'The Lord will provide.'" Here is a splendid chance for some one with means to do a good work for the Lord.

This location is in the midst of the very best and richest portion of Louisiana. The New Orleans and Texas railroad runs through the plantation, and the ride from the Crescent City is only four hours. All through that region of the State are multitudes of young people who want an education and who if we provide the place and facilities will come to us, and will in the near future have great influence for good.

## They Are Alarmed.

A few weeks ago, on the 12th of May, the Twenty-first Annual Convention of the U. S. Brewers Association met in Chicago, with some two hundred and sixteen delegates present.

It was a characteristic meeting, and developed a big scare on the part of the brewers of malt liquors.

In order to strengthen their faith and bolster up their courage, the presiding officer, Prof. T. M. Falk, backed up the U. S. Commissioner's report in regard to beer and malt liquors as follows:

Revenue tax per barrel for the year 1880, \$12,846,677.26, showing an increase over the year 1879 of \$2,100,483.72. The brewers special tax, \$201,305.97; being a decrease in the special tax of \$1,883.64, from which decrease he argued a concentration of the brewers' business in the hands of a few.

He says there are in the United States 2,741 brewers, 11,610 dealers in malt liquors, 163,523 retail, and 4,121 wholesale dealers.

He then alludes with much feeling to the efforts of the temperance advocates, and especially to the Kansas law, prohibiting the manufacture and sale of alcoholic liquors either fermented or distilled.

He also informed the public that the law provides that such beverages can only be sold on a physician's prescription, and then purchased of a druggist, who must give a bond of \$50,000 under a solemn oath.

In Iowa a similar law is in progress, and also a law allowing women to vote.

In Michigan they are making bold efforts of the same kind.

In another State, which he does not name, a law is on foot to allow no one to drink, unless he takes out a \$10 license and displays the license. Ten years ago we advocated just such a law, and provided that the license be posted on the front of the bar or larder of the coast.

He is much alarmed at the fact that Ohio, Indiana, North and South Carolina, Connecticut, Massachusetts, Vermont, and to his great surprise and alarm, New York, with other States are all moving on the same plane of action.

And then the Honorary President, Mr. F. Lamer, on taking the chair, takes the temperance reformers severely to task for their unusual activity, for attempting to destroy the National beverage. The agitators, he says, are gaining power and they are determined to stop at nothing, and he is amazed at their obstinacy, and insane stupidity, not to know that the U. S. Brewers Association is the best temperance organization in the United States, and calculated to do more for quelling intemperance than all the fanatical temperance societies that have been started.

## Our Orphans Home and La Teche Seminary.

and ought to be held responsible for the damage. His only hope of refuge and safety is in the South, and appeals to the Southern people almost with tears in his eyes and pity in his heart for them to act wisely on this subject. By this time we sincerely hope that the tocsin of alarm from Mississippi and Louisiana has fallen upon his ears, combined with the swelling notes from Arkansas and Texas. Let the South keep the great Blair bill, amendment to the Constitution of the United States, steadily in view and by a combination of the West, Middle and Southern States, pass that bill through Congress at its next session. The tramp of the great temperance army is resounding throughout the land.

## Hints for the Prevention of Sunstroke.

The extraordinary hot weather which has prevailed in this section for several days past, has resulted in a number of deaths from sunstroke. The following valuable hints for its prevention are given by Dr. Edward C. Mann, of New York, in one of the medical journals, and we republish it for the benefit of our readers:

"To avoid sunstroke, exercise in excessively hot weather should be very moderate; the clothing should be thin and loose, and an abundance of cold water should be drunk. Workmen and soldiers should understand that as soon as they cease to perspire, while working or marching in the hot sun, they are in danger of sunstroke, and they should immediately drink water freely and copiously to afford matter for cutaneous transpiration, and also keep the skin and clothing wet with water. Impending sunstroke may often be ward off by these simple measures. B-side the cessation of perspiration, the pupils are apt to be contracted, and there is great frequency of micturition. If there is marked exhaustion, with a weak pulse, resulting from the cold water application, we should administer stimulants. The free use of water, however, both externally and internally, by those exposed to the direct rays of the sun, is the best prophylactic against sunstroke, and laborers or soldiers, and others who adopt this measure, washing their hands and faces, as well as drinking copiously of water every time they come within reach of it, will generally enjoy perfect immunity from sunstroke. Straw hats should be worn, ventilated at the top, and the crown of the hat filled with green leaves or wet sponge. It is best to wear thin flannel shirts, in order to check perspiration. We may expose ourselves for a long time in the hot sun, and work or sleep in a heated room, and enjoy perfect immunity from sunstroke, if we keep our skin and clothing wet with water."

A circular from George H. Stuart, chairman, dated Philadelphia, April 9, says: "The delightful reunion of delegates of the United States Christian Commission held last summer at Ohsantauque Lake, New York, resulted in a unanimous resolution that a similar gathering be held at the same place during the summer of 1881.

In accordance therewith I have the pleasure to issue this call, requesting all delegates who can possibly be present, to meet in general assembly at Ohsantauque Lake, August 5th and 6th. It was likewise resolved that an invitation be extended to all Chaplains of the Federal and Confederate forces of the late war, and also to the members of the Sanitary Commission, many of whom it is hoped will meet with us. The Secretary, Rev. John O. Foster, of Sandwich, Ill., will announce particulars as to the mode of reaching the place of meeting, and also the names of distinguished men who may be expected to attend."

## PERSONAL MENTION.

—A. W. Gardner has been elected President of the Republic of Liberia for the third term.

—Dr. and Mrs. Newman sail for Europe July 13. Bishop Warren and daughter sailed on the 19th inst.

—Bishop Foss has consented to deliver the oration at the semi-centennial of Wesleyan University, Middletown, Conn.

—Ex-Congressman R. B. Elliott, of South Carolina, is now a special treasury agent, with an office in the New Orleans customhouse.

—Rev. John B. Van Meter has become editor of the Baltimore *Methodist*. The paper has hitherto been conducted by an editorial committee.

—From the New York *Advocate* we learn that Dr. Macleay, the missionary, can speak Chinese contemporaneously, and deliver discourses in Japanese.

—D. W. Eiggan, of Corinth, Miss., writes: "I am well pleased with the *ADVOCATE* but feel that I have lost time for so long delay in taking this Christian light to read before my wife and children."

—Rev. W. F. Steele; M. A. of the southern New England conference, a graduate of Syracuse University, and son of Rev. Dr. Daniel Steele, has been chosen principal of Bennett Seminary, Greensboro, N. C.

—Wm. A. Brainerd died suddenly on Friday last of apoplexy, produced by excessive heat. He was a native of Farmington, Maine, aged 55 years, and was a resident of this city and State since his discharge from service in the Union army. He was connected with the *Son of the Soil*, *Home Journal*, the *Planter's Journal*, and other papers, as a writer on agricultural topics. His remains were given Masonic burial by Corinthian Lodge No. 190. He leaves a wife and two sons.

## OUR SOUTHERN WORK.

## LOUISIANA.

O. W. Kershaw, Jackson: "I found members here much scattered, and no Sunday-school of any consequence, but I am getting straight."

M. E. Jase, Holmesville: "On Sunday, May 15, the appointed day at Little Zion M. E. Church for a special collection to pay for their church bell that was recently purchased, the handsome sum of \$51.70 was taken up. The church here is moving onward under the pastorate of Bro. Anderson."

Simon Evans, Ithaville: "The basket meeting of St. James church was successful. The following are the collections: Charles Butler, \$2.15; Valour Chapman, \$2.35; Nimrod Kyles, \$2.35; Rev. Barrie College, \$1.50; Rev. W. Grose, \$3.60; Rev. A. Fox, \$1.15; H. Murray, \$1.55; Rev. Simon Evans, \$3.65; total, \$18.30. The church is prospering. The people are poor but try to do their best for support of pastor."

A. E. P. Albert, Union Chapel: "A few Sundays ago we collected \$216 towards finishing our church; and yesterday we baptized 53 at the Lake. I was assisted by Rev. M. Dale, P. E.; Rev. Wm. Smith, of LaHarpe, and Rev. C. Malone, of the A. M. E. Church. Fully 2000 people witnessed the very impressive ceremonies."

## TEXAS.

London Morris, Luling: "I am glad to say my work is on the increase. I have three Sabbath-schools and several converts."

Dr. Morris, Leona: "My work, which I reached late is getting in good condition. Will have three nice Sunday-schools here, but the people are too poor to buy books."

W. Childs, Columbia: "Work is prospering, backsliders are coming in, and we are receiving converts. There are fine opportunities for colonies to purchase cheap lands in Brazoria county."

H. W. Wilson, Cold Springs: "Presiding elder W. B. Pallam held our second quarter May 14, and baptized 6 children; 21 joined the church, 1 reclaimed; 2 received in full. Elder's collection, \$7.35."

W. H. Jackson, San Felipe: "The second quarterly conference was held April 23, 25, Elder Moore presided. The pastor, Dr. Atkins, made a good report. All the benevolent claims were cared for. Calvary Chapel is situated on a lot purchased by Elder Moore in 1880, from Mr. Lurry. This gentleman also donated to him two acres on his plantation near Courtney. Pastor's salary was fixed at \$300; elder's \$80."

D. Harper, Clinton: "Protracted meeting was continued until the 18th. Many became interested on account of their sins. Prayer meetings were well attended. Four additions were made. New Hope is alive. Meeting at Otero resulted in one addition. Public school exhibition and examination on the 20th showed that a solid foundation is being laid in the minds of the children. The efficient teacher, John H. Stafford, for the last two terms has spared no pains to improve his pupils."

W. H. Moseby, Seguin: "Elder Mack Henson held our second quarterly meeting at Mount Pleasant. Money was received from the Church Extension Society to complete our church, and we are thankful for the aid. The trustees are buying a lot to build a parsonage, and have raised half of the money. Collection \$11.55. Sunday-school numbers 285. Camp meeting for Cottonwood will commence July 6. All ministers are requested to come to Seguin where means of going to camp ground may be had."

## MISSISSIPPI.

James Ellis, Greenwood: "We have enrolled 249 in our temperance society."

T. J. Burton, Ripley: "L. R. Brown has been expelled from the M. E. Church for gross immorality. As he would not give up his license, and is preaching about through the community, I thought it best to publish him."

## ARKANSAS.

Margie Laporte, Little Rock: "Wesley Chapel is in better spiritual condition than it has been for two years, though our number is not so large. Bro. Emory is doing good work here. He and Bro. Pollard are men after God's own heart. The influence of the chapel is felt all over the city."

C. A. Tabor, Cotton Centre: "I had my first quarterly conference May 4. My work is very hard. A great majority of the people can not read. Through the blessing of God and the aid of my beloved elder and local brethren we have made some progress. We have organized four Sunday-schools. Elder Pollard has ordered four new libraries. I have taken four members into full connection, four on probation, and had two conversions. Bought me a horse and have got him half paid for. Am surrounded with Baptists. Trusting the great Head of the church for a revival."

probation, and had two conversions. Bought me a horse and have got him half paid for. Am surrounded with Baptists. Trusting the great Head of the church for a revival."

## TENNESSEE.

A. Phillips, Shelbyville: "My protracted meeting resulted in 9 converts, and 13 additions. We had a very lively meeting. Most of the converts were from the Sunday-school. This is a hard work and I have thought we would be compelled to give way to the Baptists, but if we keep up our Sabbath school, our church will come to the front."

## GENERAL NEWS ITEMS.

The wheat crop of France promises to be superb, and to exceed the demand for home consumption.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, raised last year \$18,863, and expended \$10,156, having now on hand \$17,780.

Cyrus W. Field declares that prices are dangerously inflated in the stock market and predicts a collapse and panic which will be the more disastrous the longer it is delayed.

Signor Crispis amendment to the reform bill conferring franchise upon all who can read and write, was defeated in the Italian Chamber of Deputies by a vote of 230 to 154. Universal suffrage was defeated by 314 to 39. Female suffrage was rejected. The government proposition is to confer the franchise on all who pay taxes to the amount of twenty lire.

The Charleston (S. C.) *News* speaks enthusiastically of the success of the Claflin University at Orangeburg, a State institution for the education of colored students exclusively. Connected with it are a normal school, a branch of the State Agricultural College, and a Mechanics' Institute, the university, as a whole, being directed by co-operating Boards of Trustees. The Faculty in the different departments numbers nine.

## Commencement of Shaw University.

MR. EDITOR—I beg a space in the columns of your most excellent paper to give your many readers a sketch of the closing examination of Shaw University. Among the many visitors in attendance were Rev. C. Mandeville, of Rockford, Ill.; Rev. J. W. Dunn, presiding elder Meridian district; J. Campbell, presiding elder Gulf district; J. G. Johnson and M. H. Foster, Oxford; S. A. Cowan, Grenada; I. B. Griffin, Greenwood; M. Strong, Hernando, and O. S. Smith.

The annual examination commenced Wednesday, May 25th, and continued four days. The examinations were worthy of the highest commendation, revealing the efficient manner in which the teachers have imparted and the students have acquired useful knowledge; some were of a high degree of excellence, showing mastery of subject studied. But as the faculty is the chief consideration in making a school, we are pleased to record our high appreciation of the character and qualification of each of the five teachers composing the faculty, as judged by the Christian courtesy and the character of their work. In these examinations we noticed a close attention to the details, and a constant demand for thoroughness.

Sunday, May 29th, the college love-feast was held at 10 o'clock. This was a season of rich spiritual enjoyment; many spoke of their consecration to God and of their faith in Christ. The senior class was the first to speak; all had been converted to God since being students of Shaw University. They rejoiced that they learned by happy experiences of the better way of life.

At 11 o'clock the annual sermon was preached by Rev. J. W. Dunn, presiding elder of Meridian district. The sermon was worthy of the occasion. At 3 o'clock the baccalaureate sermon was preached by the Rev. C. Mandeville, of Rockford, Ill. His text—Chronicles 28:9, "And thou Solomon, my son, know thou the God of thy fathers, and serve him with a perfect heart, and with a willing mind." \* \* \* It was most eloquent and impressive, and admirably adapted to the occasion. The sermon left an excellent impression on the large audience who gave it the closest attention. At night Rev. L. Bradford, presiding elder of the Holly Springs district, preached the sacramental sermon, and a large number communed.

Monday night a very large audience greeted Dr. Mandeville at the Masonic Hall to hear his lecture on "Unwritten Heroisms." It was simply sublime.

Tuesday—class-day exercises were very interesting. The board

of trustees met at the university building Tuesday morning. Gen. A. M. West, of Holly Springs, president of the board of trustees, called the meeting to order.

President W. W. Hooper presented the names of the senior class who had completed the course of studies as required by the university and had passed the examinations satisfactory, whereupon the degrees were then conferred upon them as following:

That of M. S. upon M. M. Avant, and that of A. B. upon H. Avant, Robert R. Green, William Strickland, and Miss Annie L. Talbot.

Honorary degrees.—That of A. M. was conferred upon C. A. Weaver, of Balwin, Kansas.

Doctor of Divinity.—That of D. D. was conferred upon the Rev. C. Mandeville, of Rockford, Ill.

The president reports that 277 students had been enrolled during the year, and a new building is an absolute necessity. Dr. H. E. Revels was made financial agent, and the other five presiding elders of the Mississippi Conference were made an executive or financial board for the university; and Capt. Sam Frank, the wealthiest man in Holly Springs, and a member of the board of trustees, was made treasurer. A rising vote of thanks was tendered the faculty for their faithful services the past year. Dr. Rast was requested to employ two additional teachers for the university. The names of Robert R. Green and Miss Annie L. Talbot, graduates of the class of 1881 of Shaw University, were recommended to his favorable consideration. The board then adjourned.

Tuesday night at the Masonic Hall the literary exercises were held, and those upon duty acquitted themselves well. The graduating exercises took place at the Hall Wednesday morning at 10 o'clock. The hall was filled to its utmost capacity. The orations were of great beauty as well as eloquent.

Melton M. Avant was the first speaker. His subject was "A Glimpse of the World." Henry Avant's was "Man's Highest Fruitage—But Relative." William Strickland's was "Lanterns Not Alone to Genius," and Miss Annie L. Talbot spoke on "Our Boats are Launched but Where is the Shore."

Prof. French presented the class to the president, making very appropriate remarks. Prof. Hooper then addressed the class very earnestly upon entering the great battle of life, in words that will not be soon forgotten by those who heard him. Wednesday night at the college the students enjoyed a grand sociable.

The term just closed has been the most prosperous of any heretofore. Could the new building be erected, from four to five hundred students would be found within her walls.

President Hooper and his noble wife who have worked heroically for several years were never more cheerful and hopeful before. Prof. French and his excellent lady have made many friends at the university; and Miss E. E. Plotner is highly spoken of as a noble teacher of great experience. Long may these teachers live to help lift up our down-trodden race.

FRATERNALLY YOURS,  
J. M. SHAWPENT.

Columbus, Miss., June 4, 1881.

## FOR THE SOUTHWESTERN.

## Little Rock District.

From Forrest City I went to Bledsoe's Landing circuit, in company with the new pastor, Bro. McAllister. Missing the boat at Madison, on the St. Francis river, we had to go by way of Memphis. Here we met Brothers Morrison, Primm, and Dwegans, of the Tennessee Conference. Our work in Memphis is growing busily under the management of Bro. Morrison. If these brethren are specimens of our ministry in our Tennessee conferences, who can tell the grand achievements in the near future for the old Church in that State?

We took shipping on the steamer James Lee, and at about 11 o'clock at night got off at Blue's Point. Found room for one, in a bed with a little hut on the bank. I turned in for a nap, the man objecting to Bro. McAllister sleeping with him, on account of his color, and Bro. McAllister sat in a chair by the wall until day. When will our brethren in the ministry get enough of Christ in them to denounce this curse and sin of caste? We heard the other day of a white brother boasting that his conference (the Arkansas) was the only Church in the State that in her societies did not have colored people. We at once concluded if there was an irreligious organization in the South, such a class of Christians (?) as could make such a boast, under the circumstances of the popular prejudice of the South, was that class. But daylight came, and after plodding our way for a mile and more

afloat, through the mud, we found a good Baptist brother, who gave us breakfast. From his house we traveled some four miles in a skiff; walked another mile, and found our good brother, Seth Neel, from Tennessee. Held the Quarterly meeting, and bid all good-bye on praise night, leaving a work of 41 members and a good Sunday school. Went to the boat landing about 10 o'clock in the night, and lay there on a little plank or punchon until 8 o'clock in the morning. From there we went to Helena, thence to Arkansas City—thence to Pine Bluff, and from there back down the river to Watson. Found Bro. Higgins at his post. He had been sick, having gotten wet crossing streams on his way from conference. I did not get in until Monday, but met a good congregation at church, a house belonging, if paid for and deeded to the A. M. E. Church. Held services three nights in all. Organized a society of six members and a Sunday school of 57 scholars. Mrs. Emma Lee of the Baptist church, consenting to become an assistant superintendent. We shall not soon forget the kindness of her husband; though an unconverted man, he nevertheless spared no trouble to help us out to the railroad. We took twenty subscribers for the *SOUTHWESTERN* before leaving. God will bless these good people.

Next we are with Bro. Johnson at Pine Bluff. We are glad to mark the success of this hero of Methodism in Arkansas. He is reaching a large class of the most influential people of the city. Everybody seems to like him and his most excellent wife, and speak in praises of his preaching. If there ever was a bright day for our Church in this place we think it is now. We heard Bro. Johnson preached an excellent sermon on Sunday night. From Pine Bluff we walked out six miles through the mud with Bro. Taylor, pastor of the Linwood circuit. Bro. Taylor came to us some time ago from the A. M. E. Church. He displays a great amount of heroic energy. Has succeeded in building a new Church since conference, and has a small society and Sunday school. Mr. Alyse gave us an acre of land on which to build. During the trip we walked some eighteen miles, and all the way in the mud, but we could easily do once what our heroic and good Bro. Taylor does often. If some of our brethren who have stations or small circuits, with membership from sixty-five to a hundred and more, or those who get a hundred and more dollars from the Missionary Society had to succeed by the *hard* way of this good brother, we fear they would either have more religion to get or quit the field. Suppose next year we try a change or two of this kind. Bro. Taylor has built his new church without help from the Church Extension Board. He has a wife and two dear little children. His wife is much of a lady. They are all happy; Bro. Taylor never utters a sigh or complaint. I believe is as happy and hopeful a man as I have seen anywhere. God will bless him, and while complain-ers fall by the wayside, he will be far on, climbing the heights of success, happy in God.

Last, we are with Bro. Tabor. Found him surrounded with looming evidences of success. His good people filled with the spirit of revival, had one convert on Sunday. Collections good. Have a plan for a basket meeting on this work in August, and the brethren will be expected to be on hand. This is Bro. Tabor's third year on this work, and it is encouraging to see that his prospects are better than at any time before. I believe the brethren all over the work have more encouraging prospects than at any time in the history of our work here. But we need fifty new men at the next conference, for other new and inviting fields. May God send us such as he will bless.

I G. POLLARD.

May 18th, 1881.

## Letter from Prairie Plains.

PRairie Plains, Texas, May 18, 1881.

DEAR EDITOR—For some time past it has been my wish to send you a brief account of the success of the M. E. Church, at this point, since 1876.

Prior to that year I was appointed here, but at the annual conference of 1876 I was transferred to Hempstead M. E. Church; from that time until the Conference of 1880 I have been serving on different parts of the Lord's vineyard. Now, after a lapse of five years, I find myself once again located at "Davy Chapel," named after me by the members, as I was the founder and builder of the church. God has indeed blessed the work of my hands; and now at times when I'm preaching I look around upon my members, and my heart reverts, to just a few years, and

I see instead of six or eight members a congregation of one hundred, all in good standing.

Of course the church has had its ups and downs, and its share of trials, as some who have been appointed here have turned out bad, and caused much discussion amongst the people; but truly God has answered our many prayers and supplications on behalf of this church and congregation, and our old M. E. Church is gaining ground and spreading herself.

Our late elder, Bro. Molloy, did much to strengthen and encourage us during the short time he was amongst us, and hence we very much regretted when he was transferred to Jefferson district; although, what has been our loss in this case, will certainly prove a gain to the church there. Our present elder, Bro. F. O. Moore, has already proved himself to be a worthy successor to Elder Molloy.

After having officiated here but twice, I find he has won the hearts and confidence of our members, all of whom express themselves truly thankful that so pious a man has been sent.

Dear Editor, would to God there were thousands of such men as Elders Molloy and Moore in the South, for then "color line" and "prejudice against Northern people" would flee away as mist before the morning sun.

Our Sunday-school is in a flourishing condition with an average attendance of 40 scholars, every Sunday the weather is propitious; also we have a very promising free school, conducted by one of my daughters.

Dear Bro. Hartzell, I know you will rejoice with me that the Lord has been so good and gracious to me, for my experiences have indeed been varied and strange during the last twenty years, as I look back to the past and then look at myself and surroundings to day (I own 300 acres of land and several head of stock, and five of my children are respectably married and comfortably settled close around me), truly my heart rises in gratitude to Him who in the fullness of time has broken the shackles of slavery from over me.

In conclusion, dear brother, accept my grateful thanks to you for the fearless course you have always pursued on behalf of us colored people. My earnest prayer to God is that He may strengthen you to successfully accomplish the labor of love to which you have consecrated your time, talents and life, and may your faith in the power and ability of God increase in you daily, for without a living faith in God you will fail.

Dear Bro. Hartzell, "Never doubt God."

Your brother in Christ,  
F. D. BOOKMAN.

## FOR THE SOUTHWESTERN.

## Shreveport District, Louisiana Conference.

We left our home for the work given us by Bishop Foss, March 22, praying to the Master for his guidance in this to us a new department of labor. We reached the first point March 5, and held the first quarterly conference. Had a good attendance. Bro. H. Wallace is trying to do a good work. March 6 we preached to a large audience. Nineteen were received on probation; one convert. Our next appointment found us, March 8, at Natchitoches. We found Brother Abbott at war with Satan. He is fighting valiantly for the cause of Christ. Thirteen precious souls rejoiced in a crucified and ascended Redeemer. We held the quarterly meeting March 12. All the officers were present, and every report was properly made. March 13 I visited and lectured to the 84 day-school. At 11 a. m. I preached to a large congregation. At night I administered sacrament to a goodly number.

Our next point was reached on March 15. Brother Brooks, at Allenville, received us warmly. A revival meeting was going on, and this old veteran of Zion led on the host against the enemy. Seven were wrested from him. Brother Brooks is doing a good work. He is earnest. A man among the people. Financially, our work is somewhat embarrassed at this point, but the people are willing, and contribute as far as they are able.

Owing to the heavy rains we could not



year at this place, and has gained the affection of all. The quarterly meeting was largely attended, with the full corps of officers, and also a crowd of church members. Our thanks are due to Mr. Dixon, a wealthy planter who was courteous to us, and deeded one acre of land for the erection of a new church, which is now on foot, 30 x 40. We held the corner-stone Sunday, April 3, at 3 p. m. Every thing is carried forward to have the building ready for dedication the last Sunday in June.

At Mansfield, April 9, Bro. Reese Thompson met us gladly. We found all in readiness. At the quarterly meeting, every thing passed off in order and pleasantness. We had a joyful time on Sunday, and outpouring of the Holy Spirit. His congregation is one of mark, being above the average. Bro. Thompson's heart is in the work, and he is serving the Master willingly.

April 15 found us at Shreveport. We met a fair number at the first quarterly meeting. Bro. Hilton, no doubt, will be successful, and do good work this year. St. James is a grand work. We preached on Sabbath to a large congregation at morning and night.

April 20, we held the quarterly meeting at St. Paul's, and preached April 24. Bro. Marshall is the right man in the right place. He is on the alert, and a stalwart among his people. St. Paul's Church is one of our best appointments. Bro. M. is a young man of promise, and if he continues the same he has now taken will make him one of the first preachers of the Louisiana Conference. May the service of Jehovah move onward.

Friday, April 22, we held Bro. T. Jackson's first quarter. Bro. Jackson is serving his third year at this place, Fairfield, with great success. He is one of the young men of promise, and his place will be hard to fill.

At Booth's Circuit, Bro. T. J. Johnson made our stay quite pleasant. We transacted his business April 23 and 24. One church has been built, and another will soon be completed. This young man, who has this charge, is a giant for the faith. The Lord continues to prosper the work.

At Dixon Circuit we have a new work, which, under the pastorate of Bro. John Popp, is flourishing. His quarters were held May 7. Sunday, May 8, we had a good time, and the Lord was present.

At Monroe, May 14 and 15, the work of Bro. Jones was attended. He held his first quarter. He had received \$65 for his support. Bro. Jones is doing all that can be done for his people. I found him highly respected by all classes of the people. This work speaks well for the preacher.

At Beatrice, Bro. Spears is working. His quarterly meeting was held May 19. On Sunday, May 20, we held service twice, administering the sacrament to 100 persons.

At Island and Beulah, May 21 and 22, we attended our duties. Bro. Wesley is going on.

At our first tour, and we are in the midst of preaching and baptizing. All was done to make us happy. May the blessings of a true Master always direct us in our efforts to reach every emergency, and may a true Master always direct us in our efforts to reach every emergency.

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when she would visit her husband's shoe store or any of her children, she could not get home again without assistance, and often when she was walking along the streets she would be seized with such acute pain that she was compelled to stop in at the neighbors on the way until she got better. Some two weeks ago she heard of the wonderful cures St. Jacobs Oil was effecting, and she at once commenced to use it and experienced great relief immediately. The pains have left her feet and ankles and the inflammation has left the corns and bunions. She is now tripping up to her husband's shoe store and out to see her children without experiencing any pain.

#### SUNDAY SCHOOL.

June 20, 1881.—THE GOSPEL FOR THE WORLD.

SCRIPTURE.—Luke 24:43-45.

GOLDEN TEXT.—"They went forth, and preached everywhere."—Mark 16:20.

QUARTERLY CENTRAL TRUST.—Instruction in Righteousness.

LESSON.—An Atoned Savior.

(Continued from National Sunday-School Teacher.)

The first verse of our lesson is connected with the appearance of our Savior on the evening of resurrection day to the eleven gathered together, and them that were with them." It happened, while the two disciples from Emmaus were telling their story of the way in which Jesus had walked with them, and how he had been made known to them in the breaking of bread, that the very one of whom they were speaking stood in the midst, and said unto them, "Peace be unto you!" Thus it was, that the two who sought to share their joy with others were made participants of a new blessing! Jesus always is present to endorse the experience of his followers when it is told out of the fullness of the heart. At the first Christ's salutation of peace brought only terror. "They were terrified and frightened, and supposed that they had seen a spirit." They were filled with the dread of the supernatural which is the result of sin. It took a good deal to reassure them. The Savior gently rebuked them, invited them to handle him, and showed to them his hands and his feet. But even this was not convincing. They were afraid to believe because it was too good to be true. At the last he overcame their incredulity by eating a piece of broiled fish, and a part of a honeycomb. That, in their opinion, was a complete demonstration of his being as material as themselves—eating being a prerogative of the flesh only. By act, by sight, and by feeling, Jesus proved to his backward disciples that actually he had risen from the dead with the body which had been lifted up upon the cross.

There was a purpose in the sufferings and the death of Christ—and this was it: it was that repentance and the remission of sins might be proclaimed everywhere and to every one. The work of the disciples very definitely was outlined: *They Were to Preach.* That was their charge. Their subject was "repentance and remission of sins." Their field—"all nations." Their place of beginning—Jerusalem.

Scarcely was the ascending Lord out of sight before there stood by the grieving disciples two angels, who assured them, "that this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

They revered and adored him as they did God the Father. And with more love, probably, for had he not been with them? They acted, not as if they had lost, but as if they had gained a friend. Aid, in that regard, they must have been a puzzle to the chief priests and others at Jerusalem who had bereft them, as they thought, of their Master.

#### HAUNTED ME.

A Workingman says: "Debt, poverty and suffering haunted me for years, caused by a sick family and large bills for doctoring, which did no good. I was completely discouraged, until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and in one month we were all well, and none of us have been sick to this day; and I want to say to all poor ones, you can keep your families well a year with Hop Bitters less than one doctor's visit will cost."—*Christian Advocate.*

#### MARRIAGES.

In Georgetown, Texas, May 22, by Rev. James Henderson, Albert Dumas to Miss Ida Smith.

In Jacksonville, Arkansas, May 22, by Rev. A. J. Phillips, William to Miss Mollie Williams.

In Ardmore, Miss, Albert Palmer to Miss Mollie Williams.

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clair Biruter. At residence of Mr. Henry Conner, Joel Buchanan to Miss Bettie Conner. At London Creek, Monroe Parker to Miss Rean Pack. Rev. A. Burdett officiating.

May 5, 1881, William T. Weldon to Miss Annie O. Givens; April 18, James Marcassa to Miss Augusta Meyan; May 9, Frank Harris to Miss Julia Wright; May 17, Green Handy to Miss Mary Alexander; May 23, Alfred Johnson to Miss Henrietta Aclvot; June 1, Smart Bryant to Miss Martha Thomas. By J. Gould, pastor Simpson chapel, New Orleans.

GRAY HAIRS ARE HONORABLE but their premature appearance is annoying. Parker's Hair Balsam is popular for cleanliness and promptly restoring the youthful color.

Give your hair curls. Renew your Treated 20 yrs. Murray's Sycamore and Potash. Low, Ky. 10151d

#### DEATHS.

Bro. Abraham Green, a member of Winan Chapel, New Orleans, died May 21, leaving a wife and three children. May God comfort the widow and her children.

Sister Charta Gill died April 26, in full triumph of faith. She was a good church member, and leaves a husband and daughter to mourn her loss. N. L. PENNY.

Paradisa, Ark.

Bro. Isaac London, a faithful member for fourteen years, and a steward of the church, fell asleep in Christ May 22, aged 56 years. He leaves a wife and several children. JOHN QUALLS.

Clinton, La. Bro. Melvin Anderson departed this life after long suffering. He said he was bound for the promised land. He was a trustee and a member of the M. E. Church not quite a year. C. A. TAYLOR.

May 22, 1881.

Sister Annias Cole, a faithful member, departed this life April 20, leaving a husband and four children; May 12 Sister Emma Martin passed away, leaving a husband to mourn her loss. GEORGE BARRE.

Alamo, Tenn.

Hattie Mosely, daughter of Bro. Mosely, pastor of the church at West Point, Miss., died May 15, aged 18 years and 6 months. She was a faithful member, and leaves father, mother, sisters and brothers to mourn her loss. H. H. WILBOURN.

Hager Christopher, wife of Rev. M. Dyer, after a long and painful illness departed this life June 13, at 4 p. m. She was a native of Richmond, Va., came to this city at the age of sixteen and spent the remainder of her days a resident of it, and a faithful member of the M. E. Church. She was a true wife and was loved by all who knew her.

Bro. Snook Swift departed this life April 22, 1881, near Friendship, Tenn., in full triumph of faith in Jesus. He professed hope in Christ in the year 1876 and joined the Methodist Episcopal church and has lived a dutiful member of the church. Bro. Swift was much loved by everybody. He lived a devoted husband for twenty-five years. His wife and nearly all his children belong to the church of his choice. JESSE P. PRICE.

Sister Mary Spivot died, leaving a husband and three daughters. Sister Lettie Ellet died in Kansas in February, after professing hope in Christ. Sister Mary Pitts died in February. Sister Mary Johnson also died. Isaac Montague professed hope in the Lord, and he passed away in March. Sisters Mollie McLane and Marie McDougall also died in March. Bro. Alfred Carriscular was called and was ready, as was Mary Cook. May God bless you all. ALEX. BURDETT.

Waynesboro, Tenn.

Rev. J. A. Peel died May 7. He was born in Washington county, Ark., in 1851, and was aged 30 years, 4 months, and 8 days. He professed a hope in Christ in 1873, was licensed to preach and was used as a supply. In 1879 he joined the Little Rock Conference and was appointed to Alma circuit again. In 1880 he was appointed to Sweet Home circuit, and in 1881 to Lewisville circuit. He died in full triumph of faith, after enduring his bereaved wife to stand firm by the same faith that exalted him. Lewisville, Ark.

Sister Sophie Whitfield departed this life Jan. 20, 1881, at the age of 68 years, leaving three children and a host of friends to mourn her loss. She has been a member of the M. E. Church for 30 years.

Sister Maria Jones died Jan. 24, in full triumph of faith. She has been a member of the M. E. Church for 44 years. She leaves a

**CLARK JOHNSON'S**  
**INDIAN**  
**BLOOD SYRUP.**

CURES  
DYSPEPSIA,  
LIVER  
COMPLAINTS,  
BILIOUSNESS,  
HEADACHE,  
INDIGESTION,  
AND ALL  
DISEASES OF  
THE BLOOD.

It cures  
Dyspepsia, Liver  
Complaints, Biliousness,  
Headache, Indigestion,  
and all diseases of the  
blood.

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**CURES**  
Dyspepsia, Liver  
Complaints, Biliousness,  
Headache, Indigestion,  
and all diseases of the  
blood.

**The Best Remedy Known to Man!**  
**11,000,000 Bottles**  
SOLD SINCE 1870.

This Syrup possesses varied properties. It stimulates the system, it cures the blood, it cures the liver, it cures the stomach, it cures the bowels, it cures the kidneys, it cures the bladder, it cures the prostate, it cures the uterus, it cures the ovaries, it cures the vagina, it cures the vulva, it cures the clitoris, it cures the penis, it cures the testicles, it cures the epididymis, it cures the vas deferens, it cures the ureters, it cures the bladder, it cures the prostate, it cures the uterus, it cures the ovaries, it cures the vagina, it cures the vulva, it cures the clitoris, it cures the penis, it cures the testicles, it cures the epididymis, it cures the vas deferens, it cures the ureters, it cures the bladder, it cures the prostate, it cures the uterus, it cures the ovaries, it cures the vagina, it cures the vulva, it cures the clitoris, it cures the penis, it cures the testicles, it cures the epididymis, it cures the vas deferens, it cures the ureters, it cures the bladder, it cures the prostate, it cures the 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## Young Folks' Corner.

## HOE OUT YOUR ROW.

One day a lady farmer's boy,  
Was hoeing out the corn,  
And merrily had listened long  
To hear the dinner horn.  
The welcome blast was heard at last,  
And down he dropped his hoe;  
But the good man shouted in his ear,  
"My boy, hoe out your row."

Although a "hard one" was the row,  
To see a plowman's phrase,  
Beginning well to "haze,"  
"I do," he said, and merrily  
He set to work with his hoe,  
And the good man smiled to see  
The boy "hoe out his row."

## A Boy's Victory.

A dozen boys stood on the green  
By the schoolhouse, careless and jolly,  
Just from a game of ball. A boy  
came round the corner of the  
schoolhouse with an old cloth cap  
on his head, and wearing a loosely-  
fitting garment of some coarse  
cloth. In his hands were an iron  
shovel and a hod of ashes.

"Oh, here comes old Dust and  
Ashes," shouted one of the group,  
springing forward and giving the  
other a jerk.

"Hallo! what's the price of sack-  
cloth?"

The boy's cheek flushed in an in-  
stant. The shovel rang on the  
gravel walk, and his fingers  
clanked; but he quickly hid his  
face, and, cowering like a mouse,  
he slipped into a hole in the wall,  
and with a great effort to keep  
back something, he turned a little  
and muttered the word "Mother!"

"Ho! ho!" shouted the other.

"The baby's sick and wants to see  
his mother!"

The boy in the coarse frock turned  
away, and rapidly disappeared  
behind the old barn; then, breaking  
into a run, he fled swiftly down  
the path to the maple woods, his fair-  
haired hunter bounding and racing  
by his side.

Most graciously stood the maples  
tucked in the yellow haze of the  
autumn afternoon. In among  
their shadowed branches, his feet  
treading the already fallen leaves,  
and his hands clutching a little hol-  
low, he buried his face in his  
hands. Poor Hunter stood by  
wondering why his young master,  
so brave and self-reliant, could pos-  
sibly be so afraid of anything but birds  
and beasts at such a time. Then  
the boy, seeing his only playmate  
in the woods, cried:

"Oh, nobody loves me, nobody  
loves me in the world but you,  
Hunter! Oh mother, mother, why  
did you die?"

And the boy came fast and thick,  
and the tears flowed like rain.  
Long did the motherless boy wall  
and cry, till, from very weariness,  
he could weep no longer. Tears  
of grief, relief, and the holy quiet  
of the grand old woods filled him  
with calm and holy thoughts—  
thoughts of his dead mother.

Only one year ago she had died,  
and he remembered his agony and  
loneliness, and the year of toil as  
a child of a cruel nation.

He remembered his agony and  
loneliness, and the year of toil as  
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## OUR SOUTHERN WORK.

## TEXAS.

Isaac Rayford, Jr., Montgomery:  
"We had a Sunday-school concert  
and had a grand time. There are  
32 pupils. I have started a free  
school, and built up a church with  
22 members."

N. O. Williams, Butler: "Our  
conference was held on the 14th,  
W. H. Arms presided. Everything  
passed off nicely. The church was  
open, and one came forth and  
joined. Collected for elder \$6."

Thos. Watkins, Flatonia: "I  
have just closed a protracted meet-  
ing with 11 conversions. I bought  
a lot at Schulenburg, paid for it,  
have got the deed, and want to  
commence building soon. Have  
taken in full membership, 12."

Ben Goff, Marlin: "When con-  
ference sent me here in 1879 the  
place was desolate. I found 12  
members and no Sunday-school. I  
organized a school with 3 pupils on  
first Sunday, next had 15, and in  
two months had 43. There was no  
church then, now we have a neat  
little log house. Seven of Sunday-  
school pupils have been admitted  
as members."

## TENNESSEE.

H. O. Thomas, Capleville: "We  
are making rapid progress toward  
getting up a temperance society in  
this place, with eighty members.  
We look forward to the future when  
temperance shall overspread the  
land."

Jesse P. Price: "The quarterly  
conference on Cypress circuit closed  
its second session with glori-  
ous results. Rev. J. J. Barr  
preached on Saturday at 11 a. m.  
The conference was held at 2 p. m.  
Our beloved elder, B. B. Manson,  
was at his post. The pastor's re-  
ports showed an encouraging in-  
crease for the three months past;  
19 converts, 11 baptized, 7 children,  
4 adults; received into full con-  
nection, 15; added to the church, 18;  
held 20 Sunday-school institutes.  
The local preachers made good re-  
ports. Twenty-two class leaders  
made their reports showing 240  
members. Six Sunday-school su-  
perintendents in their reports show-  
ed a wonderful increase in their care:  
278 scholars, \$4 missionary money,  
and Freedmen's Aid, \$1. All the  
leaders were present but two. A  
large Sunday-school was out early  
on Sunday. 200 persons spoken in  
love feast. The elder preached  
with great acceptability and ad-  
ministered the Lord's supper to 180.  
One soul was converted. Six joined  
the church. Paid the preceding  
elder \$20.45; the pastor, \$65; on  
rent, \$12. Some improvements on  
churches. We have on the ground  
ready for building our new church  
10,886 feet of lumber. Pray for us."

## Suffering Women.

There is but very small propor-  
tion of women of this nation that do  
not suffer from some of the dis-  
eases for which Kidney-Wort is  
specific. When the bowels have  
become constipated, headache torments,  
kidneys out of order, or piles distress,  
take a package and its wonderful  
tonic and renovating power will  
cure you and give new life.—Wash-

## The man who makes a living by

selling dry goods does it openly.  
The man who makes his living by  
retailing whisky puts a screen be-  
fore his door. There is a reason for  
this peculiar modesty.

(Cambridgeport (Mass.) American Protestant)  
A lady friend of ours called the  
other day and stated that her hus-  
band had seen St. Jacobs Oil ad-  
vertised in our paper; he used it  
for rheum and was convinced  
of its merits.

They work faster than others; are easier  
to handle, and require less power.  
Caterpillar to Cut the Hardest Rock.  
Hard Pan Bar, Quick Road, Gravel,  
Huge, or anything but hard rock, our  
"Old Reliable" St. Jacobs Oil has no equal.  
It is guaranteed to give satisfaction,  
and is guaranteed to give satisfaction.  
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## ROYAL BAKING POWDER

ROYAL BAKING POWDER  
ABSOLUTELY PURE.

Made from Grape Cream Tartar. No other  
preparation makes so good a cake, but  
it is not only good for cakes, but for  
bread, or for any pastry. Can be eaten  
without any harm, and is the best  
thing for the sick to eat. Sold only  
in packages of 100 lbs. New York.  
ROYAL BAKING POWDER CO., New York.  
1874.

## The End of The World.

Predicted by Preter and Endorsed  
by Many as to Occur  
This Year.

A Scientific Issue Taken by Others  
and of Little Comfort to the  
Advertisers.

Some Matters of Great Importance Which  
are Occurring and Requiring Care.

Everything indicates imminent events  
the present year. The unusually severe winter  
the books which have followed it and the prospective  
income summer are all significant and while  
there are no grounds for apprehending the "end  
of the world" there is reason to fear that the  
end of the world is near. The end of the world  
should be on every man's mind. The end of the  
world is near. The end of the world is near.  
The end of the world is near. The end of the  
world is near. The end of the world is near.

Rev. E. Rankin, D. D., of Washington,  
whose experience in this direction is both exten-  
sive and valuable, has made the following state-  
ment:

I have known of several persons who regarded  
themselves as greatly benefited and some of them  
permanently cured by Warner's Safe Kidney and  
Liver Cure. I have known, too, of its use in sim-  
ilar cases by physicians of the highest character  
and standing. I do not doubt that it has great  
value. This treatment I wish in the interests of  
humanity, to recommend.

There are certain times when the consti-  
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that they should be kept in perfect health. The  
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I have known of several persons who regarded  
themselves as greatly benefited and some of them  
permanently cured by Warner's Safe Kidney and  
Liver Cure. I have known, too, of its use in sim-  
ilar cases by physicians of the highest character  
and standing. I do not doubt that it has great  
value. This treatment I wish in the interests of  
humanity, to recommend.

There are certain times when the consti-  
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## SOUTHWESTERN,

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W. H. HARTILL, D. D., Editor.

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Advertisements, 10 cents per line, 10 lines for 1 year.

For the Postoffice at New Orleans, La.,  
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Church, and of the Southern Baptist  
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Association, with no great cities  
and no great salaries, converts  
cost five times as much as in their  
foreign field.

The Congregationalist churches  
of Massachusetts, from 1840 to  
1860, had an average annual net  
increase of five to each church  
and five and a half to each pastor.  
Their foreign work in the same  
twenty-six years had an average  
annual net increase of twenty to  
each church, and of fourteen and a  
half to each pastor.

The Presbyterian Church, from  
1825 to 1875, kept the advance in  
the number of her missionaries  
about even with the advance in the  
number of her ministers at home.  
But the net increase of members  
was, in the foreign field compared  
with the home as three and a half  
to one.

Relative Missions do not cost much.  
England is the great missionary  
nation. She gives about \$6,000,000  
per year to Foreign Missions. She  
wastes on rum \$750,000,000; and  
her annual income, as the Lord  
Mayor told us the other day in the  
great Bazaar Hall Missionary an-  
niversary, is from \$50,000,000,000 to  
\$60,000,000,000. Foreign Missions  
(\$10,000,000) costs her only one-  
thousandth of one per cent of her  
income.

The United States wastes on  
liquor \$600,000,000 a year. We all  
give to Foreign Missions less than  
\$3,000,000 a year.

Cost of maintaining the Mission-  
ary Society. It is sometimes said  
that it takes a dollar to carry ten  
cents to the heathen. But the facts  
are, that in the Missionary  
Society of the Methodist Episcopal  
Church, of every dollar given for  
Missions, a little more than ninety  
cents goes to the mission fields.

The cost of collecting and dis-  
bursing all her funds draws upon  
the collections less than one per  
cent. This is made possible by  
two facts: 1. We have from eight  
to ten thousand Methodist preach-  
ers who collect this money for  
nothing, and for this privilege give,  
as a rule, in proportion to their  
ability, five times as much as the  
principal laymen in their charges.

2. The whole expense is about two  
and a half per cent, but two thirds  
of this is paid by the rent of the  
building on the corner of Eleventh  
street and Broadway, which was  
not given as a missionary donation,  
nor for the support of Missions.

It pays in dollars and cents. It  
costs \$1,220,000 to Christianize the  
Sandwich Islands. But now we re-  
ceive back every year about \$5,000,  
000 in commerce.

An emigrant is worth to this  
country the same as the introduc-  
tion of \$900 in capital. A single  
missionary in the South Sea Islands  
is worth to the commerce of En-  
gland about \$10,000 per year. God  
is urging us by every encourage-  
ment and inducement to do our ut-  
most in this cause to which he  
gave his Son. Under this pressure  
of divine command behind us, with  
every field open a d calling, we  
cannot but ask, Are we doing  
our best, or as nearly our best as  
can be reasonably expected of us?

OUR FIELD IS LARGER THAN OUR  
AVAILABILITY.

The call of the General Commit-  
tee has been to increase the num-  
ber of our missionaries. It has  
given us a deficiency in our treas-  
ury. We are alarmed at the widen-  
ing discrepancy between what the  
General Committee have asked  
and what they have received. This  
gap must not become impass-  
able.

It is not all bad to encounter a  
deficiency. It is worth something  
to have the Church richer in faith  
than in money. It would argue  
great lack of confidence for the  
Church to confine her plans to  
money actually in hand. She  
would be more like a pawnbroker,  
who will advance only a small per-  
cent of actual value, than like a  
confident child who has the pater-  
nal promise that it shall be unto  
him according to his faith. Thus  
while the General Committee faced  
this deficiency, they also heard the  
call from every field for advance  
missionaries.

The General Committee, at its  
last session, spent days in prayer,  
fast and earnest study, seeking to  
ascertain which of the pressing  
needs of our missionary fields to  
respond, and how to make the  
most available means do the

missionaries to send them some  
one to teach them the way of life.

The nations of Europe, whose  
emigrants are coming to fill our  
Western States and Territories,  
are crowding the places of worship  
which we open in those old lands  
with their poor and soul-hungry  
multitudes, and our Superinten-  
dents are begging for a little money  
with which to push their work.

The South is now open. Meth-  
odism, with a gospel for the poor  
man, white or black, can go any  
where with her Northern ideas and  
New Testament enterprise.

The West, filling up with youth  
and enterprise from the East, is  
annually building towns by the  
hundred, while hundreds of thou-  
sands of settlers are seeking homes  
and planting the great States of the  
near future.

In these vast and open fields our  
brethren are working on the merest  
pittance and perpetuating the heroic  
age of Methodism. From informa-  
tion gathered in our office from  
these home fields, we believe that  
a thousand additional workers,  
preachers, teachers, and Bible read-  
ers, could be advantageously used  
in these fields, in places where they  
are greatly needed, where the peo-  
ple would now do something for  
themselves, and where we might  
soon have self-supporting societies,  
if we only had \$150,000 more to  
expend in this part of our work.

Looking at this work, even the  
most timid would give the order to  
advance. And looking the other  
way, at our contributions, one is  
constrained to repeat the order.  
We have room before us. We have  
not exhausted our resources. In  
view of the great demand, it gives  
us hope that we have not exhausted  
our resources. We have vast re-  
serve power.

The following table, condensed  
from the most valuable work of Dr.  
Dorchester, "The Problem of Re-  
ligions Progress," the advanced  
sheets of which we have been per-  
mitted to study, is suggestive. We  
still have room for improvement.  
Much as we are doing, these figures  
demonstrate that we may safely  
press toward the front.

Year	Protestant	Roman Catholic	Greek	Orthodox	Total
1800	10,000,000	10,000,000	10,000,000	10,000,000	40,000,000
1850	20,000,000	20,000,000	20,000,000	20,000,000	80,000,000
1875	30,000,000	30,000,000	30,000,000	30,000,000	120,000,000
1880	35,000,000	35,000,000	35,000,000	35,000,000	140,000,000

It must be borne in mind that  
the showing of benevolence per  
member for each year is above the  
fact. The average yearly contri-  
bution is divided, not by the aver-  
age membership of the decade, but  
by the membership of the first year  
of the decade; so that the average  
is more than it ought to be. But  
this works no injustice to any de-  
nomination, as all are treated alike.  
Thus we are credited with fifty  
cents per member, when our actual  
average for 1880 is less than thirty-  
two cents.

We are not as wealthy as some  
of the older denominations. But  
we are firmer weather than our Meth-  
odist Episcopal brethren in Canada,  
who the steadily presence of the  
King: from 1810-30 \$208,210; from

1830-40, \$979,544; from 1840-50,

\$5,133,855; from 1850-60, \$7,925,  
270; from 1860-70, \$33,509,494; from  
1870-80, \$48,661,681. One can  
hardly study these figures and be-  
lieve that the spirit of Missions is  
dying out. From 1840 to 1860 the  
contributions were 2½ times greater  
than all that preceded them from  
the Mayflower down to 1840. Again,  
from 1860 to 1880, the contributions  
are more than 2½ times all that pre-  
ceded 1860. At this rate the Mis-  
sion cause will die only when all  
shall know the Lord, from the least  
even to the greatest.

This great growth is rapidly  
illuminating the earth. In the Fiji  
Islands, fifty years ago, the inhabi-  
tants feasted on human flesh. To-  
day there are 25,000 communicants,  
and out of 120,000 inhabitants 102,-  
000 are regular attendants upon  
church. In 1820, in the Friendly  
Islands, there was not a Christian.  
To-day there are 8000 communicants  
and 20,000 worshippers. In 1860, in  
Madagascar, there were only a  
few hundred fugitive Christians.  
To-day the Queen and her  
Prime Minister and over 253,000 of  
her subjects are adherents, with  
more than 70,000 communicants. A  
century ago Captain Cook brought  
to light Polynesia, with its 12,000  
islands—heathen to the last degree.  
To-day it is nearly all Christianized.

SUCCESS.

The success of modern Missions is  
the marvel of history. We occa-  
sionally hear complaints about the  
vast outlay and the small returns,  
just as we hear men talking about  
the decline of Christianity. These  
complaints are born either of igno-  
rance or of an evil desire. The  
growth of the Missions of this cen-  
tury surpasses all other ages of the  
Christian Church. Indeed, this  
century is pre-eminently the mis-  
sionary century. It rises out of  
gross darkness. The generation  
preceding the revival of this spirit  
was noted for skepticism, formal-  
ism, and immorality. Protestant-  
ism had apparently passed into a  
rapid decline. Hume, Gibbon,  
Paine, and Voltaire were more  
sought and read than Matthew,  
Mark, Luke, and John. In a short  
period, scarcely more than a decade  
long, 5,768,900 volumes of the works  
of Voltaire and of other infidels  
were sold on the Continent, while  
less than 5,000,000 copies of the  
Bible had been produced in all lan-  
guages for all the centuries. But  
as soon as the Church began to do  
the saving work, and thus demon-  
strated the Savior's presence in the  
world, a new spirit gave her new  
life, and she has gone straight on  
from conquering to conquer, till  
the present is the brightest hour in  
the world's history.

In 1800 there were only seven  
Protestant Foreign Missionary Soci-  
eties; in 1880 there are seventy.  
Then there were only 170 ordained  
missionaries; now there are about  
7000, who are directing the labors  
of 45,000 helpers, lay and clerical,  
in 20,000 stations and sub-stations.  
In 1800 there were about 50,000  
converts and adherents; now there  
are over 1,000,000 converts, with  
about 3,500,000 adherents. In 1878  
there came into the Protestant Mis-  
sionary Churches, in that single year,  
60,000 converts. In 1880 there were  
70 schools; now there are 12,000,  
with 750,000 pupils. In 1800 all  
Protestantism gave for Foreign  
Missions less than \$250,000. In  
1879 she gave over \$4,000,000.

In 1878 Dr. Legge, long a mis-  
sionary in China, said: "Suppose  
the number of converts in China to  
increase for the next thirty-five  
years, then, in 1913, we shall have  
in China alone 20,000,000 commu-  
nizants and 100,000,000 professedly  
Christian people."

Take down the map of the world  
and trace in light the regions that  
have been captured for Christ since  
1850, and you will find these mod-  
ern additions more than had been  
gained in the five hundred years  
preceding.

Follow the path of the Bible, and  
you will find a path that grows  
brighter and brighter, and is rap-  
idly approaching the perfect day.  
In the beginning of this century  
there were but fifty languages into  
which the Bible had made its way  
in 3300 years. Since 1800 it has  
created seventy languages to carry  
its inspiration, and has enriched, in  
all nearly 300, with 150,000,000  
copies.

Launch your timid craft in the  
stream of modern missionary bene-  
volence. It is like the stream which  
the prophet saw flowing out from  
under the altar. It is not yet up  
to a man's loins, but it is much  
more than ankle deep. And it  
sweeps on with such a mighty cur-  
rent that nothing can resist it. The  
aggregate of moneys raised in the  
United States for Foreign and  
Home Missions, told in decades,  
shows the steady presence of the  
King: from 1810-30 \$208,210; from

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to light Polynesia, with its 12,000  
islands—heathen to the last degree.  
To-day it is nearly all Christianized.

THE TRIUMPH IN OUR DAY.

The Prophet of Nazareth is set-  
ting up his kingdom. It has been  
a long and hard contest. And the  
end is not yet, but the brightness  
of his universal kingdom glows the  
near future. It is not too much for  
us to hope for it in our day. See  
the growth of Christianity. We  
give the numbers of people under  
nominal Christian governments as  
distinguished from pagan govern-  
ments. The first three centuries  
represent more nearly the Church  
adherents: first century, 500,000;  
second century, 2,000,000; third  
century, 5,000,000; fourth century,  
10,000,000; fifth century, 15,000,000;  
sixth century, 20,000,000; seventh  
century, 25,000,000; eighth century,  
30,000,000; ninth century, 40,000,  
000; tenth century, 50,000,000;  
eleventh century, 70,000,000;  
twelfth century, 80,000,000; thir-  
teenth century, 75,000,000; four-  
teenth century, 80,000,000; fifteenth  
century, 100,000,000; sixteenth cen-  
tury, 125,000,000; seventeenth cen-  
tury, 155,000,000; eighteenth cen-  
tury, 200,000,000. It took 1500  
years to secure 100,000,000 nominal  
Christians. And it required 300  
years more to double the number,  
making 200,000,000 in 1800. But  
three quarters of a century more,  
namely, 1876, the number had gone  
up to 687,000,000. It is easy to see  
that a quarter of a century more  
will give us all millions. It is not  
too much to hope for it in our day.

PROTESTANTISM AND ROMANISM.

There is great inspiration in the  
fact that this great advancement  
is made by Protestantism, rather  
than by Romanism. The total re-  
ceipts by the Lyons Propaganda,  
from its origin (1822) to 1879, col-  
lected from all parts of the world,  
is \$35,943,935. Total receipts of  
Protestant Foreign Missionary Soci-  
eties; \$270,000,000. Of this \$200,  
000,000 is the gift of the last 30  
years. The Roman Catholics of the  
British Isles gave to Foreign  
Missions in 1879, \$40,560. Protes-  
tants of same land and year, and  
for same purpose, \$5,392,830. Roman  
Catholics in the United States gave  
for Foreign Missions in 1879, \$15,000. Protestants  
of the United States for same year  
gave to Foreign Missions, \$2,623,  
618. These figures tell who is  
doing the saving work, and who  
ought to grow.

The following table, showing the  
population under Roman Catholic,  
Greek, and Protestant govern-  
ments, shows which is actually  
growing:

Year	Rom. Cath.	Greek	Protestant	Total
1800	10,000,000	10,000,000	10,000,000	30,000,000
1850	20,000,000	20,000,000	20,000,000	60,000,000
1875	30,000,000	30,000,000	30,000,000	90,000,000
1880	35,000,000	35,000,000	35,000,000	105,000,000

Surely these columns are moving  
in the right direction.  
It is sometimes claimed that this  
rush toward Protestantism is a rash  
too far, and that we lose in convic-  
tion more than we gain in freedom.  
But a careful study of the faiths of  
the English-speaking peoples an-  
swers all doubts.

In 1800 there were 24,000,000  
English-speaking people, of whom  
14,000,000 were Protestant, 5,500,  
000 were Roman Catholic, and 4,  
500,000 were of no faith. In 1880  
there were 81,000,000 English-  
speaking people, of whom 59,000,000

were Protestant, 13,500,000 were  
Roman Catholic, and 8,500,000 were  
of no faith. The English-speaking  
population increased in eighty  
years 337 per cent, while the Protes-  
tant increased 421 per cent, and  
those of no faith less than 100 per  
cent. These figures are not alarm-  
ing. This is particularly so when  
we see leading skeptics "hearken-  
ing back," saying, "We were stead-  
fast by what our mothers taught us  
from the rejected Bible; but what  
will steady our children?"

The Church figures in this cen-  
tury are cheering. In 1800 there  
was 1 communicant for every 1450  
inhabitants; in 1850, 1 for 637; in  
1870, 1 for 574; in 1879, 1 for every  
515. Surely we can give thanks to  
God, and go boldly for the conquest  
of all heathenism.

In 1700, in a little room in Gene-  
va, Voltaire boasting said, "Before  
the beginning of the nineteenth  
century Christianity will have dis-  
appeared from the earth." Could  
the poor man stand in the little  
room to-day he would take up one  
of the Bibles there offered for sale,  
and turning over to Isaiah's in-  
spired page would say, "By the end  
of the nineteenth century Chris-  
tiansity shall fill the whole earth,  
for the earth shall be full of knowl-  
edge of the Lord as the waters cover  
the sea."

A century ago France rejected  
God, and Captain Cook found the  
Sandwich Islanders, who did know  
God. In 1872 the children of these  
heathen, touched by the gospel,  
sent \$2000 to relieve the sufferings  
that had come upon the children of  
these infidels in France. "There  
is a wisdom in God's mercy that  
is wider than the sea."

The gospel is building up charac-  
ters in the midst of heathenism  
that do honor to any age of mar-  
tyrs.  
The Rev. Sylvester Whitehead,  
for ten years a missionary in South  
China, spoke at the May anniver-  
sary of the British and Foreign Bi-  
ble Society, and he gave the follow-  
ing incident, showing what heroic  
men the converted heathen are:

Another man, the keeper of a  
Confucian temple at Pootan, an  
ancient town on the Canton East  
River, received the Scripture from  
a colporteur of the London Mis-  
sionary Society; he was baptized by  
Dr. Legge, he at once gave up his  
employment, and among his ac-  
quaintances and friends appointed  
himself as a Scripture reader; he  
was a sort of moving conscience  
among the Chinese. He went about  
the streets of the city and into the  
interior with books upon his back  
bearing texts of Holy Scripture,  
and so abundantly were the man's  
labors honored that in about three  
years a hundred persons were ready  
to receive Christian baptism. So  
mighty grew the word of God and  
prevailed, that in a short time ex-  
ultation began to appear, and then  
hostility, and then persecution broke  
out; Christians were driven from  
their villages, and their property  
plundered. This man was taken,  
and twice within forty-eight  
hours was laid up before the man-  
darin to account for his conduct,



## THE SOUTHWESTERN.

JOSEPH C. HARTZELL, D. D., Editor.

THURSDAY, JUNE 30, 1881.

Agents will please collect and send in all they can in settlement of their accounts. They can lighten our load if they will.

The catalogue of Asheville (N. C.) Female College reports a condition of prosperity. Tuition is given free to the daughters of ministers by this college.

This is the last paper some of our six months' subscribers will receive unless they order a continuance, through their pastors, or by sending money direct to this office.

The Revised Testament has substituted the word *Hades* for *Hell*. N. O. Republic.

Our cotemporary, by examination, will find that both words are used.

The colored people of St. Helena parish employ a competent teacher eight months in the year, at seventy-five dollars per month. Let other parishes do likewise and they will have one reliable school at least—Louisiana.

Thanks for a copy of Dr. Haygood's address on the occasion of laying the corner stone of "Seney Hall," and the annual catalogue of Emory College. The college is Methodist in organization, but not exclusive or sectarian. It is patronized by three conferences of the Church South.

Ordinary notices give us much trouble. Many are sent to us prepared in bad taste, with poor or illegible poetry, and when we eliminate objectionable parts, we are accused of treating old subscribers badly, etc. Please send us only brief ordinary notices, as we have no room to spare for long ones.

On the 19th inst., the suspension bridge over the Alleghany River at Pittsburgh, Pa., caught fire from some unknown cause and was partially destroyed. The loss will reach \$40,000, on which there is no insurance, as the bridge was considered a poor one. It was an imposing structure and cost \$300,000 when built in 1859.

The Kansas Methodist says: "The M. R. Church at Dunlap, Kansas, was blown down during the storm of last week, and entirely destroyed. The colored people at that point are a live, energetic class, and from W. O. Lynch, presiding elder of the district, we learn that they propose to commence the erection of a new building at once." Rev. M. M. McKinney is the pastor of this church.

The large comet, seen for several nights, has given rise to much speculation among the superstitious, ranging from the dash of a world to the beginning of the world, and must be classed with the exploded prophecy of Mother Bignion which was to have terminated our earthly career about the middle of this month.

The Southwestern Immigration Agency, which has a general office in Austin, Texas, and a New York office at 245 Broadway, has issued a pamphlet descriptive of Texas, and has received, in return, many orders for copies of the same, which it is now sending out. The Society is known for its prompt investigation, and the pamphlet is a practical and useful work.

A recent article in the *Southwestern* caused by a statement of a friend, to try and induce the friends of the *Southwestern* to contribute to the *Southwestern* fund. The article was a very good one, and it is hoped that it will induce many to contribute to the fund.

The editor of the *Southwestern* writes: "I have no property, so I must live all alone. Almost all the meat I have had since last December was half a hog's head which I bought for three cents a pound. The fish men give me a pound of fish for nothing, but I buy nothing for want of money. I have had one dollar's worth of flour in two months. Besides doing all my own work, I have knit what has come to six dollars, which will pay for my sewing and spitting my wood."

## Our Philanthropy.

The common interpretation of the obligation of philanthropy is too narrow. It is for the most part limited to those who are at the bottom of society. We are apt to reserve our sympathy for financial and moral wrecks, to wait till men are ruined before we extend a helping hand. We give relief to those whose distress readily forces itself upon our attention and shocks our sensibilities, but withhold it from others until they reach the same abject condition. Somehow or call for our help seems to be loud enough to reach us until we are fairly started by the depths of woe from which it comes. What President Seelye says of the philanthropy of Pagan civilization is largely true of our own: "Humanity was known to them as an occasional impulse, but not as a standing rule of life. A case of distress made painfully manifest and prominent would often excite compassion; the feeling might lead to a single act of benevolence; but it had not strength enough to give birth to reflection or to develop itself into a compassion for other persons equally distressed whose distresses were not equally manifest."

So with us; exceptional and extreme suffering has a chance of relief; but the sufferings of men we know are engaged in a losing but manful struggle with adverse circumstances awaken no active sympathy. We watch their conduct with complacency, and wish them well, though we cannot see for the life of us how they will "pull through." We stand ready to catch them when they fall, and to exert ourselves to lift them up. It seems never to occur to us that we may avert their fall, and that we can never so effectually help them as when they are striving to avert it themselves and still retain their courage and self-respect. A little more work put into their hands, a little better pay for what they are doing might tide them through, but we forget that, and wait till the catastrophe of hopeless poverty and forced mendicancy, which they would have gladly died to avert, comes upon them; and then how we bestir ourselves! How our paternal philanthropy blows as we collect the alms they would rather die than take, but must have to save their children from want. We are not too ready to help the needy, but we are too careful to wait until they become mendicants before we help them. We seem to feel that the humiliations of beggary are the price we have a right to accept for our tardy assistance.

It will be said that this is not a true description of Christian philanthropy which is inspired by love for our neighbor as for ourselves, growing out of supreme love for Christ, and is therefore constantly on the alert and wise to prevent as well as to relieve want. Granted; and yet we have a specimen of the "philanthropy" we are so ready to disown in the provisions of our own Church for conference claimants. In theory that provision is excellent. It promises to insure every member of an annual conference, "a comfortable support" for himself when he shall become superannuated, and for his widow and children after his death; and this not as a matter of charity, but as due therein under contract. Nothing could be more just and Christian; but how does it work? Very few are "comfortably" supported, and cases of real want frequently occur, and are not relieved until the sufferer makes his or her destination known in a way that must be only a little less painful to a sensitive soul than actual starvation. Indeed, this article was suggested by the advertisement of such a case in *Zion's Herald*, of recent date. A widow of a member of one of our conferences, seventy-four years old, had the pittance of sixty-one dollars for her last year's support. She writes her conference steward:

"I have no property, so I must live all alone. Almost all the meat I have had since last December was half a hog's head which I bought for three cents a pound. The fish men give me a pound of fish for nothing, but I buy nothing for want of money. I have had one dollar's worth of flour in two months. Besides doing all my own work, I have knit what has come to six dollars, which will pay for my sewing and spitting my wood."

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more important, see if your philanthropy is equal to the strain of relieving the distressed without subjecting them to such painful publicity, and, if possible, without letting them know that they are "beneficiaries" to any man or organization.

Prevention is better than cure. "No one who loves his kind, can, in these days, rest contented with waiting as a servant upon human misery, when it is in so many cases, possible to anticipate and avert it."

The charity which is the essence of true philanthropy will not wait till worthy, struggling men reach the bottom of the scale, socially, pecuniarily or morally, before it helps them; but will find delicate methods of strengthening their failing courage and keeping them above the sore humiliations and temptations of known destitution.

## Blind Leaders.

The following is from the *Southwestern Presbyterian* of this city:

It is well to know sometimes what our neighbors think of us. The following, which we take from the "Zion's Herald," will serve to show what some persons are trying to make our neighbor think of us. A party named Foss, it seems, has been visiting the South, and this is what he tells at the Boston Preachers' meeting:

"He could not discover any abatement of the popular hatred of 'nigger preachers,' as the white men who preach to colored people are called. One of these, a number of one of our own conference, was called upon to leave the town where he was stationed, took no notice of the warning. One day he was called upon to preach at a house called to him from the front door, and leaving sixty cents at the same instant, said gruffly: 'Prepare to die.' Then taking a piece of chalk he drew a circle on his coat, above his heart and said: 'Show there! But there failed a man among them who could smile down such courage, and murmuring: 'He is a brave fellow!' they sprang away without harming a hair on his head."

Foss is reported to be a Methodist bishop, and we hope he is a Christian. Yet in view of the very decided statement made in Rev. xii. 8, we would utter a friendly inquiry, whether it may not be a dangerous thing for a man of his temperament to undertake to play the historian?

When Bishop Gilbert Haven died and the whole Christian world was being thrilled with the triumphant scene at his deathbed, this same paper indulged in a contemptible mean criticism upon the distinguished prelate. As was our duty, we at the time administered such a rebuke as we thought the merits of the case demanded.

We regret that we are again called upon to quote from the same paper base insinuations against the character of so distinguished a man and Bishop in the Church of God as Cyrus D. Foss. The incident mentioned by Bishop Foss occurred almost exactly as he stated it. The minister referred to is still prominent as a leader in church work in a neighboring State. The outrage occurred only a few years ago, and was only one of many of its kind which have been thoroughly well authenticated. Only a few weeks ago a prominent white minister of the Methodist Episcopal Church in another State took passage on a steamboat and paid full fare. When it came to the knowledge of the officers that he was, as they stated it, "a Northern nigger preacher," he was given back half his fare and refused first-class accommodations, and made to put up with second-class traveling comforts. This latter class of "comforts" on a Southern steamboat are of a very low order, and that insult to that man of God was only typical of a yet very largely diffused sentiment, still active in most of the South against Northern people, who are engaged in missionary work among the colored people.

Thank God, that sentiment is growing less and less active every year, but it is not dead yet. Just such papers as the *Southwestern Presbyterian* are doing much to keep alive and active this devilish spirit. Whenever the facts of such an outrage as either of the above are published, these papers cry out—"Liar, liar!" How much better it would be if those who claim to represent Southern sentiment would seek to know the truth and then denounce the perpetrators of the wrong. In this way the innocent—which in these matters includes the great mass of the people—would not suffer with the guilty.

## Our Colored Churches.

The ministry and membership of our different colored congregations in the State are not doing their duty on the temperance issues of the day.

Thousands of their people are kept wretchedly poor; never make buckle and tongue meet on account of whisky—year in and out.

It is designedly used in the stores on plantations, in villages, and at cross-roads, to swindle the people out of their hard earned cotton, and corn, and cane. Revolutions just here are actually devilish. On account of this devilish temptation thrown in their way, there are thousands of blacks who are not educating their children. They are not meeting and measuring themselves up to the responsibilities of the hour and their privileges.

If the ministry and membership of the different denominations and churches would only do their duty, they could not only vote a State Sunday law to protect their people,

but ten thousand times better, they could vote the sale of it out of the parish altogether. As a planter said to me, and one who has labored to elevate them, they might save and accumulate something for the future; he said there was scarcely one in a thousand who saved any thing after a year's hard work, and all on account of whisky.

Will no appeal reach and rouse the ministry and professed Christians in Louisiana, to drive back and drive out this demon at war with the success and prosperity of this people?

Are there no leaders among them who will enter this field and organize, and keep up a systematic war against grog-shops and whiskey dealers, and break this whiskey yoke, more galling than the old Egyptian yoke over the Children of Israel? Is there no Moses in Louisiana?

## A Relic of Barbarism.

The Alexandria (La.) Democrat gives expression to the spirit of barbarism, which we are daily told and hope to believe is dying out in this country:

On Saturday night, the 4th ult., a negro by the name of Sandy Jenkins, living on the Clapp place near town, for some petty offense committed, was given the option of the law or a whipping. Dreading the law, he preferred the whipping. He was accordingly taken and in the old style was whipped of his unbecomable and about one hundred lashes given him on the naked skin, and with many thanks for his escape from the law, he went his way rejoicing. If others, committing minor offenses were treated in the same way, it would lessen the expenses of the parish a great deal. Try it.

When we consider that the Negro has known so little of the benefits of freedom in those parts of the country where the White League sentiment and officials are dominant, it is not surprising to read of this specimen of mob violence, or of its approval by the Democrat. Society has a higher interest in this matter than either the ignorant victim or the brutal individuals who assaulted him. It consists in the impartial administration of the laws, and the rebuke of all who disregard or treat them with contempt. We hope the district judge, district attorney, and other good citizens of Rapides, will have the manhood and respect of the law necessary to secure the apprehension and punishment of the parties to this disgraceful affair.

A charming bit of pleasantry has been engaged in by the *Central Methodist*, of Oatlettsburg, Ky. and the *Christian Advocate*, of Nashville, Tenn. In a late number of the *Christian Advocate* was seen a paragraph beginning, "The black man in the South has been a disappointment," as a preface of wise and just reflections. We clipped and republished it last week. Imagine our surprise on perusing our Nashville cotemporary of June 18 to find in the department "The Methodist Press" the identical paragraph, adorned with a big headline, and credited to the *Central Methodist*! Dr. Fitzgerald evidently knows a good thing when he sees it, and printers will smile at this innocent specimen of summer editing.

Secretary of State, Will A. Strong, returned to his official duties, after a vacation, last week. He at once recognized the propriety of submitting the pardon record to the press reporters for inspection, which had been withheld conditionally by Assistant Secretary Arroyo, acting under instructions from the Governor. A full list of pardons during Gov. Wilt's administration will be prepared for the press, and published soon. The *Daily States* has therefore withdrawn its application for a mandamus. Secretary Strong has acted with characteristic good sense in this matter.

## Cookman Institute Demolished.

The storm which struck the city yesterday made sad havoc with Cookman Institute. The new building was erected and roof ready for the tinners. Up to the moment of the storm every thing had proceeded very prosperously. The force of the wind lifted the building twice, when the structure gave way and, not with a crash, but a surge, the 40,000 feet of lumber lay upon the ground. The efficient principal, Rev. S. B. Darnell, narrowly escaped being crushed by the falling timbers. Fortunately for the workmen who were engaged on the building, they had just left to escape the rain, and consequently no lives were lost.

This institution is under the patronage of the Freedman's Aid Society of the Methodist Episcopal Church, and is one of over twenty such, or larger ones located in various centers of the south.

The edifice, (three stories, 40x45 feet), will be reconstructed as soon as the debris shall have been cleared away, and pushed rapidly to

completion. Haverstraw, brick and iron columns, the gift of Governor Cornell, of New York, are on their way here, and an additional force of men, some of whom have tendered their services gratuitously, will hasten the building to completion for use during the next term. The principal gratefully acknowledges the sympathy of many friends most freely expressed.—Jacksonville (Florida) Union, 10th.

## PERSONAL MENTION.

—Rev. J. Insap, editor of the *Christian Standard* has returned from his journey round the world.

—The Lord Mayor of London gave five thousand dollars to the Wesleyan Missions "in loving remembrance of Dr. Panshon."

—Rev. Dr. J. P. Newman was honored by Otterbein University with Doctor of Laws. This is the second time this year he has been so honored.

—John P. Howard, of Burlington, Vermont, gave to the University of Vermont \$50,000 to endow the Howard Professorship of Natural History.

—Lieut. Fred Grant, Fourth Cavalry, did not resign from the army, as is the general belief; he simply resigned his position on the staff of Lieut. General Sheridan.

—Ex-Gov. E. D. Morgan of New York, has purchased for \$77,400, a lot of ground in New York City, upon which he intends to erect a new home for indigent females.

—The estate of the late Rev. William Morley Panshon is valued at \$80,000. The only legacy he left to any benevolent institution was \$250 to the Wesleyan Missionary Society.

—Rev. Dr. Wheeler, Editor of *The Methodist*, is to supply the pulpit of Eighteenth Street M. E. Church, Brooklyn, during the three months' absence of Dr. W. W. Clark, pastor, in Europe.

—Miss M. M. Gillette, of Wisconsin, but now a resident of Washington and a law student, was appointed by the President Notary Public for the District of Columbia, the first instance where a woman has received such an appointment from a President.

—Old John Hanks, who lives near Decatur, Ill., mailed rails with Abraham Lincoln, when both were young men, and cherished the greatest reverence for his dead friend's memory. He recently showed the following note to a reporter. It was sent about a week before Mr. Lincoln's marriage: "DEAR HANKS—I am to be married next Thursday eve, the 19th, to Mary Todd. I hope you will be on deck at early candlelight."

## A LINCOLN.

—One of our most pleasant recent interviews with church-workers was, last week, with Rev. M. A. Daugherty, and his devoted wife, both from Denison, Texas. They have done loyal service of great value in Texas. Mr. Daugherty built an excellent church in San Antonio, and in his latest district work has proven himself a wise, discreet and successful general. They are going East to rest a while, especially for Mrs. Daugherty's sake, who is suffering from ague and a low grade of persistent fever.—*Northwestern*, 15th inst.

—Mrs. Isabella Howells, a faithful Christian worker among our churches and Sunday-schools in Texas Conference, was made happy not long since by a gift from the people in money large enough to pay an old and annoying debt. She says: "On Good Friday, 1881, my father gave me, in England, a present of a Bible, my life's guide. On Good Friday, 1881, the members of the M. E. Church, in this far off Western land, gave me five cents over a debt that troubled me. So you see the meal and oil have not yet failed. Thank the Lord."

## OUR SOUTHERN WORK.

## MISSISSIPPI.

R. A. Allen, Fort Stephen: "The Sabbath-school is doing well, with thirty-two in attendance. Thomas McAfee is superintendent."

O. Gillespie, Macon: "Quarterly conference for Ex-Prairie circuit was enjoyed highly. Elder's collection \$15. Sacrament was administered to one hundred communicants."

A. M. Mason, West Point: "Our pastor, A. Foster, is doing all he can on this work. All love him. The elder has appointed our district conference and we hope to have a good time."

L. A. Thompson, Bolton: "Rev. R. Anderson, pastor of this circuit, is doing a great deal of good work for the Lord. There have been several accessions, and spiritually our churches are getting on well. Elder D. A. Williams held our first conference at Asbury chapel and had a large attendance. Rev. C. P. Head held our second one at Mt. Zion. Collection \$5.50."

F. C. Frierson, Oxford: "Our second quarterly conference, held by Elder Bradford, was marked with great interest. An attendance of 350 was reported in Sunday-schools. Our people and children study together in them. The conference resolved to hold a school meeting July 4, at a grove near St. Peter's church. Elder Bradford gave us a fine talk on temperance."

L. J. S. Bell, DeKalb: "We are moving along in Methodism, education and prohibition. We have just closed a protracted meeting with a glorious result. Have had 36 additions, one by letter, one by conversion, and 34 on probation. Our pastor, Bro. Penny, gave us some noble sermons on conversion. The large public school taught by me closed with mark success. We have strained every nerve to suppress King Alcohol in our midst. Failing in the supervisors court we appealed to the circuit court. Some of our church members signed petitions to allow the sale of poison to their neighbors, and our pastor arraigned them, and had them withdraw their signatures from the petitions."

D. D. Goodwin, Vicksburg: "I was first appointed to Jackson this year, but it was discovered afterward that it would be best for me to remain here, my work had not been completed. We labored last year to get the new church which was started eight or nine years ago, finished. The old debt was near \$2000, and it had to be paid before work would be resumed. The people said they might as well give it up, but I felt it could be built and sought every means I could think of, and at last we resolved on an encouraging plan. My assignment to Jackson discouraged the people, and began to make it dark for the new pastor. The elder requested me to remain here. Under directions of Dr. Kynett I got the builders to discount their debts to \$1200, and we went to work raising money, and if Dr. Kynett will give us the promised \$500, we can settle up the \$1200 next week. The builders have agreed to go on for that sum, complete the church in six weeks, and wait until we can furnish the balance conditionally. It will cost near \$3000 to complete the church. We are doing well at present, have received 25 on probation, and 10 in full connection. Elder Williams held our quarterly conference and is stirring up religion and temperance both in this place."

## TEXAS.

W. Graves, Waco: "Received in full, two. We have bought a bell for our church. Money is scarce, and times are hard, but we are doing all we can for the Lord."

A. Culbreath, Pittsburg: "Presiding elder M. H. Nichols held his second quarter. Received in full, 12; on probation, 20; benevolent collections \$1.75; paid to elder, \$8.50; to pastor, \$52.65."

P. Douglass, Houston: "I have just closed a protracted meeting at Trinity church. The Lord was with us, and forty-seven were converted, and seventy-two joined the church. The trustees are working hard to get our new church ready for dedication this summer."

G. Norman, Austin: "I have had a short protracted meeting, and it resulted in fourteen conversions, of whom thirteen were received in the church. We have increased membership to forty-five. The workmen are engaged in building on our church lot which is 30x40 feet. The pastoral support is small, and my family is large, but I am trying to keep up."

John L. Smith, Cook's Point, says he was not in distress and indebted for relief to Rev. Paul Douglass and congregation, as it was printed. He simply visited Bro. Douglass, and was presented by friends with two great books on Methodism. Correction seemed to be required in this case. We were victimized by bad writing.

A. Alexander, Hempstead: "Thirty-three received in the church. There is a large territory, but my support is so weak it does not allow me to take it up. Only \$15.45 has been raised for the pastor. I have got one church site, five acres, over three miles west of this place. Have a Sabbath-school at Pleasant Hill with 45 pupils. Other schools are at Richards' Grove and Gadsden's Community. Another church lot is in view 26 miles southwest of Hempstead."

## LOUISIANA.

W. E. Hill, Clinton: "I have three Sunday-schools with 140 pupils, in good order, though needing books. We have had a revival resulting in 15 conversions, and 18 baptized. We have bought and paid for a church lot, and are about to commence building; some timber is on the ground."

P. F. Robinson, Thomson Chapel, N. O.: "Presiding elder Marcus

Dale held his second quarterly conference, May 20. He preached Sunday night to a crowded house. There is every prospect of a revival, and the church is prospering. Bro. Wm. Davis is a faithful pastor. Pray for God's blessing to continue with us."

## TENNESSEE.

E. Provine, Alexandria: "Elder H. W. Key held our second quarterly meeting, and preached two fine sermons. At Liberty fifty-two partook of sacrament, and at Alexandria, twenty. Eighty-eight paid 25 cents each. We are not unmindful of our collections for the benevolent causes."

## GENERAL NEWS ITEMS.

Since the enactment of Prohibition by the citizens of Carroll Co., Ga., the city marshal of Carrollton found his fees in connection with the prison door, the first year, from \$1200 or \$1500 to \$500, and the next year to nothing at all. The business of the city, instead of being kept away, as was predicted, doubled in twelve months.

The importation of rum into the Island of Madagascar is subjected to a duty which is paid in kind, that is to say, for every ten barrels one goes to the custom authorities, who neither drink it themselves nor sell it to be drunk, but pour it out upon the sand. If strong drink were so used in other islands of the sea, the progress of missions would be more rapid.—*Ex.*

It is said that the little Swiss city of Zurich, with a population of scarcely twenty-two thousand, publishes sixteen newspapers, with a circulation of 79,000 copies per issue; four of these papers are dailies, with a circulation of 25,000, which is more than one copy per day for each man, woman, and child in the city. No place in the United States or England can parallel this.

The New York Court of Appeals has decided that a watch is not jewelry. "It is not carried or used as a jewel or ornament, but as a time piece or chronometer, an article of ordinary wear by most travelers of every class, and of daily and hourly use by all. It is useful and necessary to the guest in his room as out of it, in the night as the day-time. It is carried for use and convenience, and not for ornament."

Owing to ill-feeling existing between French and Italians, on account of Tunis, French troops on their return from there were hissed by Italians in Marseilles. Of 242 persons arrested sixty have been liberated, 100 will be sent to the azimies on the charge of murder, and the remainder will be tried for assault. Italians are leaving Marseilles in large numbers. Quarrels are reported at other French towns. There were anti-French demonstrations in Palermo, and arrests in Naples.

A Cleveland dispatch of 22d says: Shortly after 3 o'clock this afternoon the East-bound train on the New York, Pennsylvania and Ohio railroad, when twelve miles from here, struck a buggy in which were riding Thomas Garfield, uncle of President Garfield, and Mrs. Alonzo Arnold, sister of Dr. Boynton and cousin of the President. Thomas Garfield was instantly killed, and Mrs. Arnold's skull was so badly fractured that her life is despaired of. The buggy was dragged about 200 feet before the train was stopped. Mr. Garfield was eighty years old. He leaves seven children.

## From Our Watch Tower.

Going upon the devil's ground using any of his appliances for the support of the Church of the Lord Jesus is a modern device. The early church knew nothing of it. When Paul, Peter, James and John were collecting funds to send out missionaries, erect churches, and to aid the poor saints at Jerusalem, they had no excursions, no festivals, no mere kissing parties interspersed with games of chance, no sacrilegious snares, no unholy means would they use to accomplish a good end. Depend upon it brethren, when the devil supports the Church he will do it in his own interest, for every dollar he pays out he receives full value. He likes church partnership, but who ever knew a Church to be benefited by the union? "Two cannot work together except they be agreed." "No man can serve two Masters." Church partnership with the devil is as bad as bad can be. Uniformly it leaves an impression unfavorable to the Church, and men come to look upon her as more anxious to get money than to save souls, so by her own act she stands before the world humiliated and degraded. In doing the Lord's work let us use those means he approves. June 4 and 5 we spent at Terrebonne where the Methodist Episcopal Church is doing a good work for the Lord without

the use of questionable means, and are having a year of marked prosperity. The quarterly meeting was an occasion of great enjoyment to all, over ninety partook of the Sacrament of the Lord's supper and the various collections amounted to nearly seventy dollars. The personage is being put in good order. Few churches have more earnest self-sacrificing workers than are to be found in Terrebonne. The proprietor of the Magnolia Plantation, Hon. John J. Shaffer, has promised to give us a deed of one half acre of land upon which to erect a church, and already, Bro. Washington with the aid of his local preachers has organized a Sunday-school of over forty scholars, and a class of fifteen members. We will soon have a flourishing society here.

At Cypermot there is a good class of people who belong to our church and congregation, but they are still without a church, and the deed by which they have held this church property is so burdened with conditions that the trustees have concluded to abandon the old site and build elsewhere. The Church Extension Society have granted them a donation of \$250, and a loan of \$250, this with the church and congregation will contribute will secure them one of the best churches on the district. Bro. Moore is preaching with marked effect. All classes of people go to hear him gladly and are instructed.

Of the twelve spies sent out by Moses to look at the land of Canaan only two had faith in God. So in some of our churches, but few seem to be full of faith and the Holy Ghost. For the multitude who will not hear the gospel in the church there seems to be but little care. There is by far too little visiting and praying from house to house, so men preach to empty seats and from quarter to quarter their reports tell the same sad tale. No souls saved. The Christian minister cannot allow this and be guiltless of his brother's blood. God holds us responsible whether we lay it to heart or not. The careless multitude who hardly know they are immortal, who never enter any church must be visited at their home by the living Christian pastor else they will die as they live without God.

June 17 and 20 we spent at Centerville and Franklin. Centerville is a pleasant inland town situated about two miles from the depot on Bayou Sale, with four churches. Here is a very respectable church which we found clear and in the most perfect order. A good Sunday-school with fifty-four scholars in attendance and some excellent people. Bro. Harrison is an acceptable man among the people. After catechizing and addressing the Sunday-school, preaching twice, baptizing two adults and administering the Lord's supper, we rode to Franklin, and preached to a large congregation. Bro. Williams is rallying the people to the standard of the Lord and the Methodist Episcopal Church with marked success. Immediately upon reaching Franklin he set his heart upon accomplishing a much needed but long neglected work. The house of the Lord had been most shamefully neglected and abused. Many of the blinds were off, the windows were broken out, the plastering was off. The house was more suitable for the abode of moles and bats, than for the worship of God, the people were scattered and some of the best families had resolved to leave the church and if possible to seek a home elsewhere, but deliverance has come, confidence is restored and the people are moving on harmoniously and grandly. The Sunday-school has more than doubled in its actual attendance. On children's day the children of the school brought in fifty-four dollars which they had collected to help in the repairs of the church. Under the management of Bro. Williams and his able assistants, we shall expect a rich harvest from Franklin.

L. P. CUSHMAN.

St. Martinville, June 23.

## The Last Louisiana Outrage.

The statement recently made by Senator Dawes, in the United States Senate, that a Northern man's property had been burned in this State because of his politics, seems to have been a mistake. The occurrence took place in Caldwell parish, La., and we believe all that has been said about it is true. We have been to Columbia, the county seat of that parish. True, we didn't stay long, but during our very brief visit we became fully satisfied that that country possessed some very bad people, and for some reason best known to themselves, they suddenly took a strong dislike to us. We shall never go there again, that is certain, and we are surprised that any Republican has been even permitted to purchase property there.—*Baptist Signal*, Jackson, Miss.















## THE SOUTHWESTERN.

JOSEPH S. HARTZELL, D. D., Editor.

THURSDAY, JULY 7, 1881.

## The Attempted Assassination of President Garfield.

A GREAT NATIONAL CALAMITY.

Last Saturday morning the country was startled by the announcement that James Abraham Garfield, President of the United States, was shot twice by Charles Guiteau, in the depot of the Baltimore and Potomac Railroad, City of Washington, as he was walking arm in arm with Secretary Blaine, to board the train for New England. The first shot took effect in the right arm, the second just above the right hip, near the kidneys. The assassin Guiteau, a penniless and disappointed applicant for office in the gift of the President, is a slender man about five feet seven inches in height. He came into the ladies' waiting-room of the depot, approached the President from behind, and drawing a large-sized revolver fired twice in quick succession. The President fell at the second shot. The affair took place in the presence of fifty or sixty ladies, at near 10 a. m. The assassin was immediately arrested, and conveyed to the District Jail. The President was conveyed to a private room in the station building, and surgical aid was commenced. At twenty minutes past two o'clock he was removed to the Executive Mansion. A telegram was forwarded to Mrs. Garfield, who was awaiting her husband at Long Branch, and by special train she started at once for her husband's bedside. The surgeons, after consulting, pronounced his wounds dangerous, but not necessarily fatal. His vigorous health gave strong hopes of recovery. Two companies of regular troops were ordered on duty around the Executive Mansion, and all persons save Cabinet heads and a few friends were refused admission to the grounds. Bulletins of the President's condition were telegraphed every half-hour, and eagerly read by assembled thousands in the waiting office of the Union. Soon the wires were loaded down with messages of inquiry and of sympathy, and the popular excitement was almost equal to that produced by the assassination of President Lincoln.

Charles Guiteau is about thirty years of age, was born in Freeport, Maine, in 1851, or 1852; once belonged to the United Community; was admitted to the bar in Chicago, and had a small practice; fell into the hands of a woman, and was prosecuted for adultery; traveled through New England as a lecturer; left numerous letters behind him in Boston, and was charged with the evil deed; he was in New York for debt; and his many efforts, declared by his friends, to secure a pardon, failed. Letters were found in his pockets to police headquarters, and his death a necessity to the Republican party and those who were picked up in the streets by the police. Another letter to the President was found in his pocket, and it was believed that he was about to shoot the President. This building has been recently subjected to protest meetings.

The assassin was deliberately planned to shoot the President. The assassin had been in the city for some time, and had been seen by many people. He was a man of low stature, and was dressed in a suit of dark clothing. He was seen by many people, and was described as a man of low stature, and was dressed in a suit of dark clothing.

It is reasonable therefore, to set down the annual average sales of each saloon at from five to six thousand dollars, and in all probability this estimate will fall below the real amount, from the fact that some of them have been known to make a profit of thirty thousand dollars, and upward, per year. Hence the cost of intoxicants to our people will readily cover the sum of seven hundred and seventy million of dollars.

Now add to this marvelous sum the criminal expenses growing out of the traffic, and in order to catch a slight glimpse of the fabulous amount, take as an index, the parish of Orleans, of the State of Louisiana: Eight hundred thousand dollars for one year, and the whole State expenditure forty-two million dollars for one year, and then take New York, Boston, Philadelphia, Cincinnati, St. Louis, San Francisco, etc., and the record almost beggars description, and staggers the belief.

But this is not all by a tremendous margin; for to all must be added the loss of time and labor, as well as pauperism, and the figures will almost paralyze thought, to cover the whole field, and bring out the stunning statistics.

In all this we have said nothing about demoralized morals, blasted reputations, debauched intellects, religion murdered in the house of friends, the example of professing Christians and some ministers eating into the public morals like gangrene; Christianity retarded in its movements; taking the liquor business altogether, and all the agents of Satan could scarcely make a worse record.

And then to hear and see Christians and Christian ministers, and this sum of all villainies, immorality itself turns pale and trembles at such a deed. O Lord, how long? Will justice still linger? How any Christian, and above all, how any Christian minister, can dare to petition by his signature for this work shall go on, is the wonder of the age. Do these men know that there are thousands of women, men, and children, who are suffering from the effects of the liquor traffic? Do they know that there are thousands of women, men, and children, who are suffering from the effects of the liquor traffic?

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previous surroundings. If there were confederates and accomplices, and a conspiracy which used Guiteau as a mere tool, it will probably soon be revealed. The assassin will be given speedy trial and punishment, as there appears to be no mitigating circumstance connected with his crime.

A few weeks ago the bomb of a Nihilist cut down Alexander II, the Czar of Russia, and a change of government was executed, but has not been realized. The new Czar lives in daily fear of a like termination of his career. In this Republic there are no such contending factions or forces to be benefited by a change in the Executive head. The President and Vice President differ slightly on minor points of public policy, but not on a single great issue of the party which elected both at the same time. The change in the Presidency does not signify the passage of unlimited power from one to another person. Vice President Arthur, on taking the Presidency will leave the Senate, an advisory power, in the control of a political party which is opposed to him, and which may be expected to exercise considerable influence in the shaping of his policy. Our country is not despoiled in either its constitution or its laws. The people rule—the Executive obeys and enforces their will. Therefore, while indulging in profound regret over the unfortunate accident which has overtaken President Garfield, it is unwise to asperse the character of his probable successor, or to lose faith in the permanency or integrity of the republican form of government.

The prayers of millions of Christian men and women of this country and other parts of the world, are daily going up to the throne of grace, in behalf of the stricken President. At this writing (Monday, 12 m.), hopes are entertained that his life may be spared for continued honorable and patriotic service to his country.

## Our Wasted Resources.

From official resources, emanating from the Internal Revenue department at Washington, we learn there are one hundred and fifty-three thousand, five hundred and eighteen licensed saloons in the United States. How many carry on business without any license must be very large, according to the revelation made in some of our popular cities.

Besides this, there are a large number of notorious saloons attached to the popular private club houses in all our large cities, which pay no license, but go to swell the mighty aggregate of sales.

It is reasonable therefore, to set down the annual average sales of each saloon at from five to six thousand dollars, and in all probability this estimate will fall below the real amount, from the fact that some of them have been known to make a profit of thirty thousand dollars, and upward, per year. Hence the cost of intoxicants to our people will readily cover the sum of seven hundred and seventy million of dollars.

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test them to the day of their death.

Say what you will, you unfeeling sceptic, or you men who are spurred on by the greed of gain, there can be no exaggeration in any statement covering this devilish traffic, from the fact that no human imagination can outstrip the real truth, which is stranger than fiction.

## An Impostor.

The subject of the following notice by the *Texarkana Democrat* claimed to be a Syrian, tried and failed to form a connection with the Louisiana conference. Methodists and Baptists will remember him. His acquisition of the title "Rev." if genuine, is quite a recent one:

The Rev. F. Christian is a minister who resided at Paris, and notwithstanding his professions of faith, aided by a godly name, he has proven himself not only to be a cunning hypocrite but an immoral adulterer of the vilest and lowest cast. At Longview he became enamored of a colored woman, the wife of a respectable member. Reciprocating his tender passion, they agreed to elope and meet in Texarkana. The husband becoming suspicious, intercepted the letter of the (im)pious man, and took the train to fill the appointment for his treacherous wife. Arriving here, he had Christian arrested and carried before Judge Elliot, who upon hearing the case, bound him over in the sum of \$400 bond to appear before the county Judge to answer for his most culpable conduct. He was placed in charge of an officer. Christian is a foreigner, of Moorish blood, perhaps. The object of his lustful capriciousness is a colored woman. He should be shorn of his religious robes and have substituted therefor a coat of tar and feathers.

## The Church in Texarkana.

The *Democrat of Texarkana*, Ark., says:

We are glad to announce that the Methodist Episcopal Church is progressing finely in this city. At first there were only a few who favored the organization of this church in this place, but their number has increased steadily, and now they have a good, strong, active, earnest membership, besides a number of warm, substantial friends. The success of the church is due in a great measure to E. N. Maxwell, who was the first one to take hold of this enterprise and secure the appointment of a pastor to this place. Mr. Maxwell has already shown great ability as a business man, and no doubt he will push forward church work with great success. The church is also fortunate in having the services of Rev. G. E. Cunningham, who is a young man of good promise and ability, and under his pastorate the church may expect prosperity. They are evidently doing well, and give promise of doing much good in the community. We understand they propose to build a church this fall costing about \$3000. We are glad to hear this, and hope they will receive proper encouragement from every body; for such improvements will be of great advantage to our city.

William F. Warren, of Boston University, writes us that "for the next four weeks I shall be willing to give three or four hours a day to correspondence with young men preparing for the ministry of the Methodist Episcopal Church. This offer has no reference to persons proposing to enter our Schools of Theology. I wish rather to see if I can be of any service to the vastly greater company who have no expectation of enjoying further scholastic advantages, and who may feel the need of encouragement and advice. In undertaking so considerable an addition to my ordinary vacation labors, I trust it will not be improper to suggest that all parties writing in response to this announcement should enclose a stamp for the payment of return postage. My address will be 30 Beacon St., Boston, Mass."

Here is a splendid opportunity for young ministers and candidates for the ministry.

The sixth annual exhibition of the Dryden school, Mrs. S. G. Williams, principal, was given in Winan Chapel on the evening of the 29th inst, and gave great satisfaction to parents and visiting friends. Two pupils, Miss Matilda Williams and Miss O. Stewart, received medals for proficiency, and several received testimonials of merit. A large audience was present, evidencing thereby a deep interest in education.

At the commencement in June, 1882, Washington and Lee University will celebrate the centennial of its corporate existence. It was chartered in 1782 as Library Hall Academy, which name was changed in 1815 to Washington College, and then in 1871 to its present title—Washington and Lee University. It has received during the past year donations aggregating the sum of \$87,000.

Rev. B. L. Nevils, of Prairie Station, Miss., informs us that he saw an advertisement in this paper of a perfect washer and wringer, offered to agents by the Denton Manufacturing Co., New York, for \$7.50. He forwarded the money and received an acknowledgment of its receipt, but has not received the article paid for. In his behalf we wrote to the Company and received no reply.

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## Bad News From Georgia.

The *Atlanta Advocate* publishes the following:

Ned Stiles, a class-leader in Haven Chapel, near Shiloh, Glynn county, Ga., on the Macon and Brunswick railroad, the first station above Brunswick, ten miles from that place, was brutally murdered, as alleged, by white men, at his residence, on the morning of June 17th, instant. Bro. Stiles was an excellent man, greatly beloved on the whole circuit, and is very highly spoken of by his pastor, Rev. Jas. H. Grant, now on the Brunswick circuit. Savannah conference, of the M. E. Church, and was well known by Rev. C. O. Fisher, D. D., now presiding elder in this city. Bro. Grant was with Bro. Stiles at a prearranged meeting on the night before the murder. The meeting did not close till about eleven o'clock, after which these brethren with two others returned home, some three miles distant, having stopped on the way to talk over the interests of the circuit. Toward morning Bro. Stiles was called out of his house and murdered in cold blood, without resistance. Three men, whose names are given, (at least one of whom is reported to be a notorious Ku-Kluxer), are said to have committed the foul deed. It is claimed by the white people that one was a constable sent to arrest Stiles. If so, why did they go after midnight and before day to execute a warrant?

On the day before this murder, Rev. Wm. Hopkins, of Heard circuit, Savannah conference, received a warning to get away, and threatening him in case he failed to do so.

A note from another member of same conference says: "Our settlement was very badly torn up by Ku-Klux, and we could not get our people together."

These occurrences will excite profound regret and indignation among all good people, and we hope they will be judiciously and impartially investigated, and the guilty persons punished.

## Double-Faced.

The real welfare of the people and the prosperity of the country is often lost sight of by our political leaders.

Another exhibition, born of moral cowardice, has just come off, where the double-faced business of political hacks ought surely to open the eyes of all men who have any manhood or independence of right in their composition.

The action of the leaders in the Ohio Republican State Convention on the temperance question excited nothing but contempt. The perplexing question with which the great men of the party outdug their brains was, How shall we dupe the large clan out of temperance voters, keep them true to our political banner, and yet, at the same time not offend the whites?

They merely followed in the footsteps of the Legislature on the question.

Senator Sherman threw out a glib bait to the whiskey side, which will yet come back as a bird of evil omen to vex him in the future.

An *Inter Ocean* correspondent found a model school in Boston, where music, French, cooking and dress making accompany the usual course of studies. Missionary schools of this kind are greatly needed in all parts of the country, and especially in this section.

The Sultan will commute the sentences of all accessories to the assassination of Abdul Aziz convicted, except those condemned to death.

## PERSONAL MENTION.

Bishop Foster is to preach the opening sermon at the great Ocean Grove Camp meeting.

Gov. Colquitt, of Georgia, addressed the Sunday-school Convention at Toronto, Canada.

Rev. Moses How, the oldest preacher in New England, died at Cambridge, June 25, aged 92 years.

Bishop Andrews has received the degree of Doctor of Laws from Allegheny College. Dr. D. H. Wheeler, editor of the *Methodist*, was alike honored by Northwestern University.

Bishop Andrews will preach the annual missionary sermon for the Ocean Grove Woman's Foreign Missionary Society of the Methodist Episcopal Church, August 14th, 1881.

Rev. W. H. Traeger, one of our German ministers in New Orleans, we regret to learn has been suffering from illness for some days. It has greatly interfered with his labors, and is hoped to be of a temporary character.

Ram Chandra Bose, of Lucknow, who was a delegate to the late General Conference, has been honored with the degree of Master of Arts by Simpson Centenary College.

Vice President Arthur wept like a child when informed of the terrible condition of President Garfield, and prayed that the Executive duties might not be thrust upon him.

Victor Eugene MacCarthy, died in this city on Saturday last, aged 64 years. He was a fine musician, an actor, and possessed some literary talent. He was at one time a member of the Legislature, and also of the City School Board. Many friends deplore his loss.

## OUR SOUTHERN WORK.

TEXAS.

E. R. Rollins, Paris: "There are many young people enrolled in our church. The pastor is a good shepherd."

M. V. Bank, Wharton: "We have now forty-four members, and are going to build a church. Camp meeting commences July 15."

M. Anderson, New Fountain: "We have a church. Raised a subscription of \$150, and are now out of money. We want \$200 from the Church Extension Society. Church is worth \$1000."

W. W. Brown, Brenham: "I have just closed a three weeks meeting, which resulted in six conversions. My oldest boy was severely burned by a lamp May 3, but is now up and about."

M. Reddick, Rose Hill: "We have had a revival. God has smiled upon my labors. Since last quarter forty-five joined on probation, twenty-four of whom were converts. Two backsliders reclaimed, and five joined in full connection. Elder Nichols held our conference; his collection was \$18.50, for missionary cause \$9.50, pastor's support \$55."

J. Shackelford, Orange: "Elder Pullam was with me June 4th and 5th, and we experienced a time of refreshing. Collection \$23.45. The M. E. Church has been greatly oppressed here, but Providence is bringing her out from under the heavy clouds that so long impeded her prosperity. We have a little band of eighty members. I expect additions."

J. T. Gibbons, Riddleville: "Elder Mack Henson held the second quarter. Our little membership is holding on under great disadvantages. Collection \$4.60. At Riddleville the investigating committee in the case of Rev. S. Gibbs, for forsaking his post, decided that Bro. Gibbs be suspended from all ministerial duties until next annual conference, and that I should take charge of this circuit. We have a good membership."

B. F. Williams, Navasota: "They have a dilapidated church here outside of town. After a heavy rain you have to stay in or wade out. I came out in a wagon on first quarter. The largest number I have met in class is thirty-four. People say \$165 for a church lot was raised and misappropriated. I had trouble to get confidence of the people, but have raised the balance due on lot \$85.75. I have also purchased ten acres for a camp ground. Camp meeting commences July 7. All ministers are invited."

MISSISSIPPI.

James Jackson, Polahatchie: "Our circuit, under Bro. McKelip, is in a prosperous condition. Elder Williams held second quarter. Members received, ten; accessions, ten; number in Sunday-school, 160."

S. B. Clemons, Benton: "Sunday-school is in fine order. A student from Holly Springs labors with us. Bless Bro. D. Green. Rev. G. W. Barney assisted me on second round. Eight were received during the quarter."

P. H. Hill, Attala circuit: "Bro. J. M. Nevils held my first quarter and found the work in good order. The Sunday-school of Buffalo church in charge of Miss Orfena Munson, is prospering. Collection \$10.10. Forty appeared at communion."

J. J. Garrett, Oak Ridge: "I visited a sister who lives in Yazoo county, about 70 miles from church and who is 120 years old. She told me she was tired of living and wanted to die. I told her to wait for the salvation of the Lord. She was pleased with the visit."

P. Blue, Aberdeen: "We are progressing finely with our work at this place, though there has been a great deal of sickness, and several deaths in our town this spring. The church and Sabbath-school have moved on harmoniously. The Sunday-school has averaged about \$1.10. Bro. F. G. Bumpas is at its head, and an able corps of teachers. We are proud to note the improvement in the school. The good sisters on parsonage and furniture, with the aid of the trustees, have plastered the parsonage and placed several nice pieces of furniture in it, which were greatly needed. We have just closed a revival which was a general awakening to the church. Several backsliders reclaimed and sinners converted and added to the church."

LOUISIANA.

H. C. Armstrong, Raceland: "On a visit to Thibodaux I preached to the people. He is doing a grand work, and has many members aged from fourteen to twenty years."

R. Anderson, Holmesville: "Our protracted meeting lasted two weeks and has just closed. It resulted in seven converts, ten backsliders reclaimed, and three accessions. Fifty-nine testified for Jesus."

J. W. Hudson, Baton Rouge: "Our protracted meeting com-

menced Sunday night. We had an attendance from 40 to 75. Children's day is to be observed. An educational address will be delivered by Alonzo Bennett. A grand time is expected."

ARKANSAS.

H. H. McAllister, Bledsoe's Landing: "The water has fallen, and the church has begun to grow. Our Sunday-school is conducted by Prof. Daniels, of Fisk University. He is doing a great work here. The school was organized into a missionary society. In a few years we will take Arkansas. We need some 20 more young preachers."

TENNESSEE.

J. L. Massey, Memphis: "We have organized the Good Samaritan Society, with 60 members and \$43.76 in treasury."

L. Watson: "I told a young man who said he was too big to go to Sunday-school that all the leading bishops, preachers, and elders were not too big."

L. J. Terrell, Prairie Station: "Times are hard. Pray for us. At Wesley Chapel we have bought land and lumber for the building. At Columbus chapel have bought a bell. Sabbath-schools are doing well."

W. A. Dawson, Meadville: "On children's day a collection of \$3.30 for missionaries was taken, and nine received into full membership."

M. Adams, Shubuta: "Camp meeting will commence August 13th, and continue to the 28th. Great preparations will be made by the committee and the Ladies and Pastors Christian Union to make everything as comfortable as possible. Several new tents will be erected. Those desiring to occupy tents will please notify the pastor or D. B. Watkins. All traveling ministers in the Meridian district are invited to attend and will be cared for. The Mobile and Ohio railroad will grant excursion rates along the line between Mobile and Macon. Springs on the camp ground supply good water."

B. F. Smith, Waco: "Children's day was observed in good faith and spirit. The cause of education was presented, after which a collection was taken by Miss Anna J. Harris, \$5.20. Miss Harris read an essay on education, and Mr. B. J. Henry on the missionary cause. The following collection was \$6.25, total 11.45. We desire your prayers in our behalf."

B. M. Taylor, Huntsville: "Second quarterly conference was held by Elder Pullam. Favorable reports were made. On Sunday, after the elder's sermons, three were taken in on probation. I have opened a new church on the circuit, making four in all. My six months' session of free public school has ended. The late hail storm beat the fruit from the trees, and corn and cotton down."

Princess Alexander carried the elections in Bulgaria. A great earth slip is in progress in the canton of Berne, Switzerland. The Italian Chamber of Deputies passed the electoral reform bill. The fruit trade on the Nicaragua and Costa Rica coast is booming up.

In Mexico, Gen. Paohoco, succeeds ex-President Diaz as minister of public works. A destructive tornado did great damage to property in West Franklin, N. H., on the 29th. France is charged with seeking to provoke a disturbance with Tripoli similar to the recent affair with Tunis.

Charles Bradlaugh has notified the Speaker that he will again present himself for admission to the House of Commons. The question of a new State, to comprise Southern California, is being agitated. Some steps in that direction have already been taken. A temporary bridge over a chasm at Malpais on the recently opened Maricao railroad, Mexico, was washed away, and a train carrying the third battalion of infantry plunged down the abyss. One hundred and ninety-five privates and thirteen officers were killed, about 37 women and 5 children.

The President appointed Walker Blaine to be Third Assistant Secretary of State, in place of Chas. Payson, appointed Charge d'Affaires to Denmark. The President sent for Mr. Blaine and tendered the appointment with many warm expressions of friendly regard, telling him not to consider it as done on his father's account, but on his own. The President has known him since his early childhood. Hannibal Hamlin, Minister to Spain, in place of Lucius Fairchild, recalled; Charles Payson, of Massachusetts, Charge d'Affaires to Mexico, transferred to Switzerland; George W. Carter, of Louisiana, Minister Resident to Venezuela, vice Jehu Baker recalled; Rev. Henry Highland Garnett, New

York, Minister Resident and Consul General to Liberia, in place of John H. Smith, recalled.

At the close of the year 1880, there were in the United States 170,103 miles of telegraph lines and during that year 33,155,997 messages were sent. The miles of wire were about 300,000. This does not include the lines used exclusively for railroad business. The other countries having the greatest length of lines are as follows: Russia, 56,170 miles; Germany, 41,431; France, 36,970; Austria-Hungary, 30,403; Australia, 26,842; Great Britain, 23,156; British India, 18,209; Turkey, 17,085, and Italy, 16,864.

The brewers, at their national convention in Chicago, have solemnly pledged themselves to oppose every person seeking public office who is in any way identified with the temperance movement. This is excellent. The brewers have only to take decided action as such on one side, to throw the nation into the other scale. Rum and beer have in the past been potent factors in American politics, but their day is passing away, and such a rash course as is here indicated is the readiest way to complete the work.—*Ex.*

Governor St. John, of Kansas, sees in the recent decision of the Supreme Court of that State, affirming the constitutionality of the new liquor law, the practical success of that measure. He asserts that in spite of the fact that the liquor sellers have combined to defeat its enforcement and secure its repeal, raising a fund of \$200,000 for the purpose, the end of the year will see all the saloons closed permanently, except in the large cities, where he expects a continual struggle until the liquor interest is entirely crushed out.—*Inter-Ocean.*

There are over one hundred papers in New York State alone that support Conkling, and there are many influential Republican journals which are not actively supporting him and yet decline to antagonize him. Among the Iowa papers there is a strong disposition manifested to insist upon fair play, and the attempt of violent Blaine organs to drive Mr. Conkling out of the party meets with earnest protest. From these facts any one can readily see that the contest is not one-sided as the half-breeds would have us believe, and *The Hawkeye* does not hesitate to predict that inside of twelve months the Stewart element of the party will be at the front in the councils of the party.—*Burlington Hawkeye.*

Carrying the Work into Africa. *ENTERPRISE, Miss., June 9th, 1881.* MR. EDITOR—I wish to bring to bear a few points touching the mission of the M. E. Church. In the first place, I think there is a tendency on the part of the church to send means and missionaries to all other parts of the world more than to Africa. I notice in the papers it seems to take interest in other heathens more than in those in Africa. It is true the Church has done much for the negro in the South and United States in general, but, brethren, past blessing will not suffice. It will not do, brothers, this seeming slackness towards duty. You may say the Freedmen's Aid Society has done a great deal and is still doing more for the negro. I say well done, F. A. S., but extend your aid a little more towards another portion of the globe. A great deal of money and labor is yearly expended for institutions of learning for the benefit of the colored man. Brethren, there is a vacancy that remains to be filled. Every denomination appears to vie with each other in civilizing and Christianizing the dark continent. I notice in the papers to see what the M. E. Church is doing for Africa. The M. E. Church is very small in Africa. Now somebody may say that I am for a color line. No such thing—I desire fair play in the matter. We are levied on every year for missionary money, and I do contend for a liberal distribution. Do send some money and missionaries to Africa. Raise the cry! shout aloud! hold not your peace; Africa must be redeemed, and some one should raise the cry for men to the front, and some will respond to the call. Remember the command, "Go ye into all the world." How can they hear without a preacher, how can they preach except they be sent. Take heed to these things and ponder them well in your hearts. Let not another wear thy crown. I believe all men were created equal. God has made of one blood all nations to dwell on the earth. With God there is no difference. In heaven all are the same. Brethren, glory begins below. I think the old Mother might well enlarge her garments a little without serious damage to herself. Let me hear from some of the brethren.

## Stuart's Chapel and Spring Creek.

ALEXANDRIA, La., June 7, 1881.

MR. EDITOR: Stuart's Chapel has already been made known by Rev. J. Marshall, of Alexandria charge, who raised this church, and under whom it was my good fortune to serve with pride for three years, and under whose administration Alexandria church became the model church of the La Teche District.

The chapel is nicely situated for many conveniences, principally good water from a flowing stream. We need the church here. Though it is not finished, I have already paid out some of my own money on the building. It must be finished. I have not as yet received enough to buy salt to keep the clover from hurting my horse, while eating around the church. God is going to help me. I have a public school, which keeps my family going. Every Sunday and Sunday I am on my way to one or the other. I have visited Stuart's Chapel I suppose since conference twelve times; a great deal more than my other appointment, owing to the small number and new work and property, and the prominence and locality of the church at this place.

At Spring Creek we have a log house in the pine forest, and the little house is almost lost among the trees, but God's people are alive anywhere you put them. Here we are welcome and treated kindly, and the people love the church. There are forty-three members now, and I have taken in thirteen on probation. The white people treat us much better than some of our own people of color, especially on the bayous. They come and stay until we get through. The Sunday-school is promising.

The former pastor, Rev. John Limes, left no record, and when I came here I could not see a scratch of a pen. As for members, I had to take them all anew. We mentioned it in the Board, and it was agreed to hold a camp meeting in August, when all crops will then have been laid by. This is a great chicken county, vegetables, fruits, and the finest water. Health is good.

H. J. WRIGHT.

## Children's Day in Corinth.

CORINTH, Miss., June 12, 1881.

Morning Exercises.—An early hour found the pupils of the Sabbath-school, with smiling faces in their seats, anxiously awaiting the commencement of the exercises of Children's Day. The organ was in charge of Miss H. M. L. Williams and Miss A. C. Rogan. After praising God with the melodious songs of Zion, prayer was offered by Rev. W. H. H. Gallion. Lesson—Luke 24; 13-32.

Topic—Walk to Emmaus. Declaration by Ida Jones—"Oh Why Should the Spirit of Mortals be Proud?" Declaration by Mattie Williams—"Our Tongues were made to praise the Lord." Declaration by James A. Coleman.

Highly interesting addresses were delivered by William Hayes, of Corinth, a student of Shaw University; Rev. J. A. Maak, of Corinth; and Hon. F. P. Hill, of Holly Springs.

Afternoon.—A house crowded to overflowing listened to a sermon preached by the pastor.

At Night.—The vast audience assembled at Mount Moriah Church exceeded any previous meeting ever held here. As this was the close of the exercises, the "silver tongued orator" A. D. Jones was























## Young Folks' Corner.

## OUR CHARLIE.

Who loves to pull the pussy's tail,  
On a decorative hair with a pull;  
Delighted with her dainty walk?  
Our Charlie.

Who runs with patient little legs  
On errands. And when mamma says  
"Wait!" "I'll wait as long as I can!"  
Our Charlie.

But sometimes when he's washed and  
Dressed,  
He looks and screams like all possessed;  
Until a whisp'ring we suggest  
For Charlie.

Who's always singing "Baby Mine,"  
On "Southern," until we please  
To give some cooling anodyne  
To Charlie.

Who's going out, where's Charlie? For  
A little while, "Here I am,  
Waiting for the car!"  
That's Charlie.

Who always says "I'm 'ere to drive!"  
Who always with mischief all alive?  
Ah, well! her child's only five—  
Is Charlie.

Kate Clark

## A Dream Too Big.

One day Sir William Johnson, the Indian agent in the Mohawk country, under the Colonial Government, was unpacking some clothing brought from England. Hendrick, a famous Indian chief was present, and took a strong fancy for an embroidered coat. He asked to see it, but the next day he told Johnson a dream. "Last night," said he, "I dream you gave me the gold coat, and you gave me the gold coat." The white man pondered a moment, and then said, "You are right; the coat is yours." Not long afterward Johnson told Hendrick he had been dreaming. "And what did my white brother dream?" "That you took me by the hand and said, 'Sir William, you have been my friend, and I will give you all the land on the Great River and Canada Creek.'"

The white man was amazed for the first time in a hundred years that a dream in earnest, and very choice.

But he was not to be outdone in generosity, and finally replied, "My white brother, the land is yours; but," he added, after a pause, "Sir William, we don't dream of giving you a dream too big for you." The old chief's title was confirmed by the British Government, and the land was long known as the Great Grant—Montreal Wisconsin.

Members of the Microscope.

Human wonders in nature are found in the human eye, and only through the microscope can we see the wonders of the human eye.

The eye of a green "caterpillar" is made up of 24,000 mirrors, and the body of every spider is covered with four thousand mirrors.

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## OUR SOUTHERN WORK.

## TEXAS.

A. Majors, Taylorville: "I have organized two new Sunday-schools, and have been made a supply. There are 150 to 200 in attendance."

B. F. Whitaker, Spring Hill: "Elder Gates after holding the quarter, remained with us the following Wednesday night. There was one convert."

Frank Gilmore, Anderson: "About twenty-two Sunday-school pupils, have joined a temperance society, and fifteen members have pledged themselves to use no more tobacco and whisky. We are still enlisting souls for Christ."

A. Taylor, Crockett: "Elder Ripetoe held my second quarter and spent five nights in successful labor to build up. Thirty-five persons came forward and asked for prayers, four joined on probation. We raised \$11.70 to improve the church, and \$6.05 for the preceding elder."

A. Harris, Willie: "Elder Pullum on his visit administered sacrament to 97. We have projected the building of a new church, but as a majority of my members are farmers, I shall defer commencing to build until fall, at which time the people will be better off financially."

## MISSISSIPPI.

James Allen, Deasonville: "The church is in good condition, as is the Sunday-school also. Have paid pastor to date \$33.35."

N. Toole, Waynesboro: "Elder Dunn was with us June 14. It is the busy time with farmers, but we had a good meeting. Two joined on probation. People here are intelligent, poor, and willing. They have paid me \$35.10; the elder \$11.70. We observed Children's day in the specified manner, and we had a good time. Their collection was \$5.60."

## TENNESSEE.

P. Brooks, Smart's Station: "Elder Kay held our second quarterly meeting. Collections were: For elder \$7.50; for pastor, \$16.85; for a new church, \$10.50. Four joined the church."

J. Summerhill, Lawrenceburg: "Elder B. Manton held our second quarterly meeting, on his first visit to this place, and met with a cordial welcome. Collections were 13.00; S. S. Missionary Society, \$3.25; conference claimants, \$6; elder, \$0.75. This is a big collection for a very poor circuit, and a wicked place. We have organized the Children's Christian Association."

## Why Wear Plasters?

They may relieve, but they can't cure that lame back, for the kidneys are the trouble, and you want a remedy to act directly on their secretion, to purify and restore their healthy condition. Kidney-Wort has that specific action—and at the same time it regulates the bowels perfectly. Don't wait to get sick, but get a package to-day, and cure yourself. Either liquid or dry for sale at the druggists.—Birmingham Republican.

Phil, four years old, asked his brother Harley, six, "What are the stars made of?" The answer is, "When God made the moon he had a little left, so he sprinkled it around and made the stars."

## A Great Enterprise.

The Hop Bitters Manufacturing Company is one of Rochester's greatest business enterprises. Their Hop Bitters have reached a sale beyond all precedent, having from their intrinsic value found their way into almost every household in the land.—Graphic.

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## THE NEW HYMNAL.

## Pearl, Double Column.

Cloth, each.....50 cents.  
Cloth, red edges, each.....60 cents.

24 mo.  
Cloth, each.....50 cents.  
Cloth, red edges, each.....60 cents.

16 mo.  
With sections 481-484 of Ritual.  
Cloth, each.....75 cents.  
Cloth, red edges, each.....85 cents.

12 mo.  
Suitable for Pulpit Use.  
Contains sections 481-484 of Ritual.  
Sheep, each.....\$1.50  
Cloth, each.....\$2.00

12 mo., With Tunes.  
With sections 481-484 of Ritual.  
Cloth, each.....\$1.00

8 vo., With Tunes.  
With sections 481-484 of Ritual.  
Cloth, leather back, superline paper.....\$1.50  
Cloth, Morocco, gilt edges.....\$2.50

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## THE NEW HYMNAL.

## Pearl, Double Column.

Cloth, each.....







one of the young men who came to our Conference at its last session at Shreveport. This is his first charge. He is shaping his affairs well, is highly thought of by the people, and will do a good work.

Was with Bro. Lewis at West Pearl, May 1. He is doing well, is beloved and well cared for by his people. The entire district is in good condition, with hardly an exception. **MARCUS DALL**



























# Southwestern Christian Advocate.

NEW ORLEANS, LOUISIANA, THURSDAY, AUGUST 4, 1881.

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## THE SOUTHWESTERN.

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### BEAR UP, LITTLE WOMAN.

BY E. L. G. PIERCE, OF LOUISIANA.

Bear up, little woman,  
In your trials we share; 'Tis the cross of the Christian,  
That the world's wrongs and the world's sin,  
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before this president and his associates teachers, and before this body of students within these walls, and try to grasp by thought what these represent, and to feel in my heart the thrill of the melody and harmony that must fill the heavenly choir as they gaze on this scene.

This Wiley University, with its inmates and its location represents a principle that has cost sacrifice and strife, without a parallel in the history of man. This is the fulfillment of prophecy, the answer to agonizing prayer, the reality of the ideal that filled the mind and heart of the philanthropist of long-past years. I remember forty years ago when a mere lad, on listening with intense interest to the animated discussions between neighbors, on the subject of the colored man, and American slavery. I remember the prayers and prophecies of our old Free Will Baptist preacher, who was one of many that lived at that time. This man used to pray until I could feel the floor tremble where we knelt, "Father of mercies, God of power, break the chains of the oppressed, overturn the power of the oppressor, bring liberty to all men."

He once said as with prophetic vision: "The boys and girls are now born, may be some are here in this house, who will see the day, and will be preachers and teachers among these people, on the very spot where the auctioneer now cries them off as property."

These prayers and prophecies are literally fulfilled here before my eyes, and I with you are a part of the great fact. I remember twenty-one years ago that exciting presidential campaign that elected Abraham Lincoln, President of the United States. I remember the hot words, the excited debates among all classes and parties, during the winter after the election, and during the month of March. I remember the great excitement, yes more! the fury of that day when the lightning flashed the terrible news, that American citizens had fired upon the flag of our glorious Union; had burned one of her officers, and declared the Union dissolved; and a government founded upon the divine idea of human bondage. I remember how suddenly all differences were at an end, and every man fell into line as though the voice of God had rent the heavens; and every man shouted for the flag and the Union. That shout was the key note for the defense of that divine self-evident truth, embodied in the declaration of independence, "That all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are liberty and the pursuit of happiness."

Then the strife began fierce and terrible; and reached a climax on January 1, 1863, in the emancipation proclamation by Father Abraham, which struck the fetters from three million of slaves. This brought the colored man to assist in his own defense, and Lincoln wrote, "I hope peace will come soon, and come to stay; then will there be some black men who can remember that this great consummation, the strife continued, fearful and bloody, until April 9, 1865, when Robert E. Lee surrendered the remnant of the Confederate army to General Grant.

The dark clouds which had so long hung heavily and gloomily over our battle, were all dispelled, and the light of peace gladdened the eyes and hearts of our people. The Union was preserved, the flag waved over all the land. "The land of the free and the home of the brave." Songs of joy and songs of triumph echoed through the land. For five days all was jubilee; when suddenly joy was turned into mourning, songs into wailings, and shouts into lamentations. Father Abraham, our president, loved and honored as few men ever were, so true to his country, with nation and man, but love for all, the blood of every man, was foully murdered, and fallen by the bullet of the assassin.

All hearts were stricken with grief, and the nation wept as never before. There was no dead in every street, and no heart that was not beating with sorrow. But their last words were, "I am satisfied, though I was never satisfied before, that I was doing right. I am satisfied that I was doing right, and that I was doing right."

And now, my friends, we are gathered here this evening, and then look up and down the length and breadth of this land, look a moment down the line of years, and what do you see? Five millions of colored people in this United States, an increase of one million

and seven hundred thousand, in ten years, by births alone. How long at this rate before there will be ten million? Now ask yourselves this question: In view of the price paid, and the value received, and in view of the coming generations, what are our responsibilities? Let each one ask, What is my duty? You who are the first to receive the benefits of these privileges, the first to enjoy the right of manhood, and the blessings of liberty, have greater responsibilities than any that will come after you. More depends upon what you do, and how you do, than upon any other generation between this and the judgment day. For you are at the foundation, at the bottom of all that is to come. But few of the millions will have the advantages that you have. These few will do more to decide the future of the colored people than any other class. More of destiny is in your hands than will ever be in the hands of a like number again in the history of this people. I mean you of this generation who have the advantages of higher education, more than can be had in the common schools as they now are. For knowledge is power. Education gives a man more power either for good or evil; so that you who have these advantages and improve them, will be able to do more good or harm than you could have done without them. If you are honest, sober, industrious, virtuous, and religious, and by example and labor stamp these principles upon others, you see what a blessing you may be to your people. But if you are dishonest, intemperate, wicked, how you will curse those coming after you. Your example, your influence, your labors, will lead more in the way of truth and happiness, or in the way of sin and death, by far, than you could possibly do if uneducated. Hence, you are to remember that God will hold you responsible for the use of the power he has placed in your hands. It is your duty to use the power thus obtained to help others. How high you may rise in the scale of moral and mental power, and how many you may lead to a grand and noble life here, and finally to heaven, and how many will rejoice with you in the world of light if you are good men and women; devoted to God, and the good of the people, and use the powers education brings to you to bless the world. And then on the other hand, how low you may sink, and how many you may drag down to death and eternal woe who will curse you forever, if you make a wrong use of this power. Better that you had never seen a University or learned a letter, than to meet such an end. But the duty is upon you and cannot be evaded. The same nation that made you slaves has made you free men, the same law that forbids you books and education now provides that you shall have them, and demands that you shall use them to the utmost of your ability. The same government that made you property has made you citizens, and has a right to expect that you shall be the highest type of loyal, intelligent, Christian citizens, and help to purge this land from ignorance, intemperance, and crime, and hasten the millennium day. You owe it to the devoted men and women that prayed and labored and gave their lives many of them long ago to this end; you owe it to the brave, true men that stood upon the floor of the National Congress, and braved the storm, and pleaded for liberty; you owe it to the thousands slain in battle for truth; you owe it to Father Abraham, who fell the crowning martyr for this cause; you owe it to the Methodist Episcopal Church, which has done more for your good, for your elevation, for your education than all others put together; and whose noble deeds are exciting others to do their duty; you owe it to the thousands of men and women of your own color, who died in bondage with their faces glowing with the faith of inspiration as they pleaded with God for their people's deliverance, who died in faith, having not yet received the promise, but had the testimony of God's spirit; you owe it to all these to be true to God; true to the Church and the Nation; true to manhood, and make the best use possible of these powers. And as you go out from these halls and carry with you these blessings help others to come. Labor among your people to create such a hungering and thirsting after knowledge, such a panting after truth, such a reaching out after God that more and larger

buildings will be demanded, until in every community the school house and the church will occupy the best place, and every child shall be able to read for himself. You may feel and say, you ask and expect too much, you are demanding more than can be realized. You may think you are not competent for such work and will never live to see the golden day. But my young friend this is the end to be reached; "this is the mark of the prize of our high calling." We can do our best while we live and then pass it into the hands of others to be carried on. Somebody will see it, and when it comes we shall share in its joy. We will not be dead, we will not be visible to the people then living in the body, but I believe they will be visible to us, and the work we did and left for them to finish will be of interest to us as long as time lasts. You may feel that the institutions of society are so fixed that nothing you can do will effect them. It may seem to you that the interests of society are in the hands of older persons, and must be protected by them. But it is not so. Our institutions are not fixed; our standard of morality is not established, and it is chiefly for the young men and women to say what it shall be hereafter. You will be doing a large part in giving direction to public opinion and establishing the standard of public morality. Taken together the young men and women are the strength of the community. Every one of you has a part to perform. You must settle the point whether intemperance, dissipation, licentiousness, profanity, gambling, or the like, shall be the order of the day, or instead of them, religion, good order, sobriety, charity, and other virtues which belong to the gentleman and Christian. It is for you to say what shall be the standard of refinement and education among the people. Hence we exhort you to be strong and quiet, yes, like men.

Avoid every habit that will in any way darken your mind, weaken your moral power, or enfeeble your bodies. You must do your part towards forming the community aright, by forming yourselves aright. You must promote good morals by making your own lives correct. You must give a right direction by going in the right direction yourselves. This is the great thing to be done, and this is what every one can do: Consider the great problem of life seriously, have a fixed aim, a purpose, a work which you will do. Not a plan for a year only, but a fixed aim, a life purpose to which everything shall be made to bend. We need not say a good aim, a good purpose. I defy you to have any other if you adopt it deliberately. You cannot make up your mind to a mean or worthless pursuit if you try; you may do the thing, you may devote yourself to mere pleasure or to iniquity as though you loved it for its sake. If you do not, because you are putting off to a more convenient season the claims of duty and religion. Determine at once your life work and stick to it.

Finally, remember you cannot reach the highest manhood, the greatest usefulness without religion. First give yourselves to God, then to humanity. Reach high; ask large things of God; demand of yourselves the best gift. Aim to live, not simply to have a being, but to live a life so that departing "You will leave behind you Footprints in the sands of time."

The Tribune says: "The prosperous and happy little town of Clayton, about twenty miles below Camden, N. J., has just settled the liquor question in an original and effective way. The proprietor of the only public house in the place had a considerable stock of wine and spirits which he was unwilling to throw away and was loath to sell. Upon this presentation of facts the people formed a Temperance Hotel Company, with a capital of \$8,000, divided into 10 shares, bought the public house and all its belongings, including liquor license. The people gathered in a vacant lot behind the town hall, the doxology was sung, and the liquor was poured upon a blazing bonfire."

If you have great talents, industry will improve them; if moderate abilities, industry will supply their deficiencies. Nothing is denied to well directed labor; nothing is ever to be attained without it.—Sir J. Reynolds.

### Temperance in North Carolina.

Here are notes from the vigorous campaign in the old North State: WHAT GOVERNOR JARVIS SAID. "I should be false to the 1,400,000 people of North Carolina if I remain silent, and I must take my position. \* \* \* Knowing what is best for North Carolinians, I declare for the Prohibition movement, and for Prohibition I intend to go. \* \* \* My observation leads me to know and assert, that for every dollar received as taxes from the sale of liquor, ten dollars go out of the public purse."—Tucker Hall Speech, April 27th, 1881.

WHAT JUDGE MEERBOLD SAID. "Prohibition is a question for every man, in every condition of society. I should hate to think that any public man in the State would be against prohibition. \* \* \* The only way to regulate this evil (of temperance) is to exterminate it. This is a patent fact, and we owe it to ourselves and to society to stamp it out. It is a disgrace to the country that the laws tolerate the sale of liquor."—Tucker Hall Speech, April 27th, 1881.

WHAT DR. SATCHELWELL SAID. "A thousand diseases follow in the train and are concomitants of the use of intoxicating drink. \* \* \* So deadly is this demon liquor, that the legislature which orders a skull and cross bones to be placed on every bottle of poison might well order the same emblem to be placed upon every bottle or barrel of liquor. \* \* \* As President of the State Board of Health, it is my duty to warn the people of this State of the awful dangers of drink, bodily and mentally."—Tucker Hall Speech, April 27th, 1881.

WHAT JUDGE AVERY SAID. "The principle of prohibition is one that I have long upheld, and shall continue to uphold."—Tucker Hall Speech, April 27th, 1881.

THE LIQUOR DEALERS' PRAYER. O Lord, cause it to come to pass that the number of those who drink whisky may be greatly increased.—Grant to send the rain and give the sunshine, so that the bountiful crops may be made, and that we who live upon the hard earned wages of the poor may have plenty to eat and our coffers filled with gold and silver, wherewith we may clothe ourselves in purple and fine linen and fare sumptuously every day. Grant, we beseech Thee, to bring to nought the counsels of these fanatical preachers and so-called patriotic citizens who are banded together for the purpose of persecuting the people to be sober. Encourage the young men who work hard and have money to believe that strong drink is necessary for them, so that in the end we may get their money and our interest may be promoted. O Lord, we know that all the good mothers, wives and sisters in our State are against us, and that their influence is great. Help us to counteract their power. Grant that the eyes of the colored people may be so blinded that our HIBED BUSHWHACKERS may, with great promises, money, etc., fool them out of their votes. To this end we pray, that our pockets may be filled and we may live in luxury and ease."—Ex.

"Sound the Loud Timbrel," not "O'er Egypt's dark sea," but through the length and breadth of Methodism and of this land. The Wesleyan University has safely crossed the Red Sea of struggle and doubt and debt. Its magnificent ground and noble buildings are its own; no dollar of debt oppresses it. Its apparatus and library are paid for. It has nearly \$600,000 cash endowment. Mr. Seney offered last year \$50,000 if other friends would raise \$100,000. Some handsome subscriptions had been made, but the whole amount had not been reached. At the Commencement just closed he offered \$100,000 on the same condition as before. A large part of the second \$100,000 was subscribed on the spot, and the rest is sure. This gives Wesleyan about \$800,000 endowment, and with the income from other sources, more than \$50,000 cash income per annum. Tell it in Geth, publish it in the streets of Askelon, or any where else, that there is one Methodist University thoroughly equipped, amply endowed, and ready for an honest competition with any other institution of learning.—N. Y. Advocate.

Mr. Conkling says the report that he was going to retire from politics and devote himself to his law practice is untrue.

### From Our Mission Rooms.

In answer to certain inquiries received at the Mission Rooms we reply that, (1) Any person or society paying the required sum at one time has the privilege of naming a person to be constituted a patron honorary life manager of the Missionary Society. (2) The names of life members of the Missionary Society, are published once in the annual report in the list of those made such during the year. The names of patron and honorary life managers, are published year after year. (3) Certificates of life membership are issued gratuitously. (4) Honorary juvenile certificate are issued to those who pay \$10 and \$5. (5) Certificates are issued for membership in Sunday-school Missionary Society.

Nearly a year ago steps were taken by the Central China Mission to establish a school of highest grade to be located at Kiating. The project was carried forward with great rapidity; buildings admirably adapted to the purpose were secured and are now occupied; and Rev. T. C. Carter, than upon one could be better qualified for the position, was placed in charge. By the unanimous voice of the members of the Mission, this first institution of its kind has been named "Fowler University of China" in honor of Rev. C. Fowler, L. L. D., who as Corresponding Secretary of the Missionary Society, has special supervision of the entire China field.

### Chili.

The vigor and success that has marked the movement of Chili in its war with Peru and Bolivia, stamps it as the first republican power of South America. Standing by itself on the maps, Chili appears to be an insignificant state, confined to a little strip of territory between the summit of the Andes and the Pacific. But comparison with other states shows that it is master of an imperial domain. It is larger than Prussia, or Italy or Great Britain and Ireland. The northern boundary of Chili is in about the same degree of south latitude that Key West, Florida, is in north latitude. Laid on this northern continent it would cover a strip as wide as the Florida peninsula extending from the extreme southern part of Florida, along the entire Atlantic coast of the United States, the British provinces and Labrador to a point half way between the gulf of St. Lawrence and Hudson strait. The climate of Chili, as can be gathered from the foregoing statement is varied, and in portions of the country is unsurpassable. As a result of the equable climate of central and northern Chili fruits and flowers of temperate and tropical zones reach great perfection, and it is not infrequent in the limits of a single garden that the magnolia of South Carolina, the olive of Asia, the medlars of Japan, and the cherimoya of the tropics flourish in luxuriance, side by side. There are silver and copper mines in the republic of great richness. Gold, lead, tin, iron, zinc, nickel, cobalt, antimony, and arsenic are also mined with profit. A large part of the soil of the country is sterile and useless for agricultural purposes. But the portion which can be cultivated is exceedingly productive. In the southern provinces all the root, fruit, and cereal crops of the United States are grown with success. The latest census reports place the population of Chili at 2,126,724.

Ralph Waldo Emerson says: The best part of health is a fine disposition. It is more essential than talent. Nothing will supply the want of sunshine to peaches; and to make knowledge valuable, you must have the cheerfulness of wisdom. Whenever you are sincerely pleased you are nourished. The joy of the spirit indicates its strength. All healthy things are sweet-tempered. It is observed that a depression of spirits develops the germs of a plague in individuals and nations."

The man or woman who makes character, makes foes. From time immemorial, envy, hatred, and malice have always loved a shining mark; and the purer the character, the more subtle and sneaking the attack. No man has ever risen, ever amounted to anything, ever raised himself from a lower to a higher place in the social circle, without being the victim of petty, sneaking malice, and the same may be said of a woman.

### General News Items.

Five hundred Italians are going to establish a colony in Mexico. J. W. Bookwalter has accepted the Democratic nomination for Governor of Ohio.

Hon. John J. Bagley, ex-governor of Michigan, died in San Francisco on the 27th.

The agent of the Louisiana State Lottery was arrested in New York, for keeping a lottery office.

J. C. Burch, Secretary of the U. S. Senate died in Washington on the 28th, from organic heart disease.

For the year ending May 1, the net increase in the sale of beer manufactured in the United States was 1,324,668 barrels.

Senator Ben Hill, of Georgia, underwent a surgical operation for an affliction of the tongue. The operation resulted satisfactorily.

Correspondence between England and France assures the public there is no disposition to establish a French protectorate over Tripoli.

A little daughter of Mr. Wm. H. Seward was baptized at Auburn with water which was brought from the River Jordan by Secretary Seward many years ago.

The keepers of the Morgue in New York City recently published a statement that four-fifths of the bodies brought to that place came there through drunkenness.

The Nihilists have abandoned their meetings at St. Petersburg, and hold them in the large cities. At Keif a detective was shot dead when found at a secret meeting.

The woman suffrage agitation in Nebraska is becoming quite formidable. Next year the men will vote upon a constitutional amendment extending suffrage to their wives, mothers, sisters, and daughters.

On his death-bed Dean Stanley said he had labored to make Westminster Abbey "the great center of the English religious life in a truly liberal spirit." In this worthy endeavor he achieved a great success.

Blind Tom, the colored boy whose wonderful playing will be recalled by many, is said, when at his Georgia home, to remain alone with his piano and play day and night. He plays about 7,000 pieces by ear, and picks up new ones constantly.

A dispatch from Alexandria, Egypt, announces that the French Catholic Bishop of Massina and four missionaries, who were on a tour of inspection of the Catholic mission stations in Abyssinia, were captured by natives, who pillaged and burned the church and mission house, robbed the prisoners of their clothes and sent them into the interior.

France is aiming at the acquisition of a colony or "protectorate" in the independent State of Bambarra, a country located in Soudan, in Western Africa. It is traversed by the River Niger, and was first protected by the French as early as 1636; the English held it from 1756 to 1814. Principal towns are Bamakoo and Segou. The natives, Mandingoes, are mostly slaves.

One notable evidence that the principle of Local Option is making headway, is the vote in the House of Commons on the bill for the prevention of the sale of intoxicating liquors on Sunday in Wales. The vote stood 163 to 17. The explanation of so decisive a majority was the known desire of the Welsh people. It was ascertained that out of 78,000 tax-payers in North Wales, 75,000 were in favor of the measure.

Information has been forwarded to Washington of the fatal shooting of United States Deputy Collector Bray



## THE SOUTHWESTERN.

JOSEPH C. HARTZELL, D. D., Editor.  
THURSDAY, AUGUST 4, 1881.

We learn from the *Methodist Advocate* that the new building for Cookman Institute, which was blown down by storm, is being rapidly re-erected, and is to be ready for occupancy in October next.

The minister who in the pulpit urges the observance of sacred obligations, and in his worldly dealings attempts to betray his credit, is on the broad road that leads to destruction—a veritable backslider.

A report on the teaching of chemistry and physics in the United States, by F. W. Clarke, forms circular No. 6 of the Bureau of Education, Washington, D. C. It requires 212 pages of statistics, description, and names of institutions where these studies are taught.

If each agent of this paper will receive five subscribers within the coming week it will not be labor in vain, but a cause for rejoicing all over the territory. Resolve at once to win five new names to the list now received at your postoffice. Outfit the money and send with the names wherever possible.

We would respectfully call the attention of presbytery in charge to the *Discipline*, p. 116 §4: "To receive, try, and accept members, according to the form of Discipline." The presbytery in charge who fails to administer the Discipline on a person guilty of an infraction to a charge of maladministration at Conference.

The mayor and council of Topeka, Kansas, having set themselves against the enforcement of the anti-slavery law, the *Methodist Advocate* warns them that the same course of Kansas are threatened with the law shall be obeyed. It is proposed to refuse any further appropriations for State buildings in Kansas until the city recedes from the acts of rebellion.

Paul Lander, Reg. of New Orleans, has published a pamphlet containing the correspondence of Governor Adams, the Big Bayou Lafourche, at a point three miles and a half from the town of Corvignion, by the mouth of the Mississippi, to the Gulf of Mexico. He asserts that a volume of water adequate to supply a city the size of New York could be obtained in this way if needed. The object of this water would be to supply the city of New Orleans, similarly, to New Orleans.

The trustees in improving the *Methodist Advocate* is able to take an increased quantity of food, and is consequently recovering its strength. The matter of the White House, which is to be removed to a new site, is being discussed. The White House is to be removed to a new site, is being discussed. The White House is to be removed to a new site, is being discussed.

The Supreme Court of the United States has forever settled this question, and it is surprising that inferior tribunals should, for base purposes, or any other purposes, attempt to unsettle these wise and judicious decisions. See *United States v. Wong*, 109 U. S. 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

## Are We Growing in Grace?

Grace is divine help. Growing is increasing not from without, but from within. What a blessing is it, that we may grow! What an admonition is it, that we must grow! Life that grows not, dies. Wherefore St. Peter both entreats and commands: "Grow in the grace and knowledge of our Lord and Savior, Jesus Christ." II Peter 3:18. A full pulse of life is the fountain of gladness. Have plenty of grace, brother, and you will always be happy. Your religion, instead of being a load too heavy for you to carry, will be a stately banner waving proudly over you. Instead of talking about "the cross" we bear, let us glory in the conquering Jesus who mastered the cross when he mastered death.

There is an affluent abundance of grace for us. If we do not receive more and yet more the fault is ours only. Do we complain of barrenness? And shall we charge Jesus with the blame of that? Whose fault is it? It is chargeable only to our spiritual laziness. We do not try to get more grace. The result is we are shriveling into nothingness, and freezing into spiritual death. Who will cry over our death if we die? The angels! No indeed! They are too happy to miss us. But they will rejoice if we live and go to them. No dead soul will ever see their beautiful home.

## False Impressions.

The injury done to planters and their field workmen in many sections of the State, by the late decision of the Supreme Bench of our State, in not setting forth in specific language the extent and limitation of their judgment in relation to the prohibition of the sale of intoxicating liquors on Sunday has been lamentable. Under the decision, men commenced the sale of intoxicants again, and the loss of human life has been the sad result.

Clear-headed lawyers who are not biased by their propensities, and warped by their prejudices, declare that the decision only nullified the act of the Legislature so far as the mixing of other matters in the body of the bill is concerned, without mentioning them in the caption of the bill; that other statutes empower the police jurors to prohibit all sales of liquors on the Sabbath, and that that part of the police ordinance holds good in their parish ordinances, though the particular act mentioned was pronounced unconstitutional because these were matters couched in the act that found no place in the caption of the bill.

And yet the judgment of the Bench was, that the police jurors possessed the power already to pass the prohibition of the sale of liquors on Sunday if the sales on that day were detrimental to the well being of the people and the commonwealth.

Having passed such an ordinance, such a body of jurors, by the very constitution and charter of their existence in the parishes, under the Legislature, possess, according to the Supreme Bench of Louisiana, the inherent right to pass the Sunday ordinance prohibiting the sale of intoxicants on Sunday. Hence, all those who now feel able to pronounce, where such an ordinance exists.

The Supreme Court of the United States has forever settled this question, and it is surprising that inferior tribunals should, for base purposes, or any other purposes, attempt to unsettle these wise and judicious decisions. See *United States v. Wong*, 109 U. S. 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

The Eclectic Medical College of New York sends out its twenty-first announcement. The students have the privilege of visiting all the hospitals, and a fine dissecting room.

## PERSONAL MENTION.

—Garza is lecturing in Canada on behalf of the Free Church of Italy.

—When last heard from, in Montana, Bishop Wiley was healthy and cheerful.

—The Rev. Robert Laird Collier, D. D., has been appointed United States Consul to Leipzig.

—Mr. Andrew D. White, American Minister at Berlin, will start for the United States this month.

—The Rev. Selah Merrill, of Andover, Mass., has been appointed by President Garfield Consul at Jerusalem.

—Bishop Andrews will preach at Juneteenth Camp-meeting, Central Tennessee Conference, 10:30 A. M. Wednesday, Aug. 17.

to all sound morality; and by his opposition favors idleness, vice, and debauchery; to say nothing of the eternal taxation he heaps upon the good citizens of the State and parishes.

Every State in the Union, save Louisiana, holds fast to its Sunday laws. No matter what the skeptics may say about the matter, Louisiana has been kept in the background for the want of a good Sunday law; and our names are cast out as well for not stopping the sale of all liquors on Sunday, and putting a stop to daily work on that day held sacred the world over.

The State violating the Sabbath, gives sanction to the individual violation; and that God who upholds all things by the laws of his ordaining is insulted and despised by a large portion of the people of the State; and yet they demand the rain and the prosperous seasons; grab all his gifts and benefactions by the armful; seize all his gold and silver which he has made; and then, with base ingratitude that beggars description, turn their backs upon and profane the God who gives all the benefactions.

## OUR SOUTHERN WORK.

## LOUISIANA.

C. Monroe, Stony Point: "I have six Sunday-schools on my work with 160 pupils. Bro. Samuel, our superintendent, is doing all he can."

Isaac Hayward, Donaldsonville: "I am truly happy to say that through some very hard seasons of toil the Church is rising above her enemies. The Lord is leading her on to conquer. Our third quarter was a blessing. In our Sacrament on last Sunday ninety-eight persons partook of the Lord's Supper. We had only six converted. Received on probation twenty-four, and in full membership ten. The Sunday-school is growing rapidly. Pray for us, that the good work may continue."

## MISSISSIPPI.

O. W. Ivy, Shreveport: "My work is prospering very much. Children's day was observed. We raised \$4 for missions, to be divided as they see best. Several joined the church since last quarter."

Miles Proctor, Aberdeen: "Sister Maria Borman went home from work on Monday night. After supper and prayer her son and his wife retired and the mother went to her bedside to pray. Next morning she was called by her son, but gave no answer, as she was dead. Union Grove Sunday-school has 100 members."

N. Cannon, Moss Point: "Our second quarterly was held by Elder Campbell. Pastor's report, received eight, probationers seven, conversions three; Sunday-schools four, with an average attendance of



































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# Southwestern Christian Advocate.

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NEW ORLEANS, LOUISIANA, THURSDAY, SEPTEMBER 15, 1881.

WHOLE NUMBER 476.

## THE SOUTHWESTERN.

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J. C. HARTZELL, D. D., Editor.

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NEW YORK OFFICE:  
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WILLIAM RALPH, Special Agent.

### A KING'S COMING.

In simple robe and jeweled crown,  
His scepter in his hand,  
A king is seen coming down,  
With glory and command.

The people bowed and right,  
To cheer his way,  
But he turned from the people's sight,  
When he had passed away.

And he, who had been crowned king,  
In silence he was laid,  
And he who had been crowned king,  
In silence he was laid.

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seed and calamity; sometimes they add a little poor wine to this abominable compound.

This is then sold to their unsuspecting customers at an extravagant profit. My friends, for the sake of these profits the liquor dealers and stills do, and will continue as long as they exist, to mix these poisonous ingredients with the beverages they sell you for your hard earned money. If it were not for the sake of the gain that comes from this liquor traffic, it might soon and easily be overthrown. Hence, we see that it is obvious that the deadly traffic is carried on for the mere sake of gain. It does not exist because of any good it may bring to our country. We know that the effects upon this people are evil in the extreme.

We shall next see, according to statistical accounts, the cost of rum and education in the United States; first, by showing that there are 141,625 schools, 231,042 teachers and 7,269,739 pupils. The yearly expense for educating these children, \$95,402,726. The number of retail liquor sellers in the United States, 166,000, and the cost of rum, \$700,000,000. The cost of rum over that of education is \$604,597,274. The number of ministers in the United States, 63,837; and number of saloon keepers, 166,000. The amount spent to support the gospel, \$47,536,495, and amount spent to support the liquor traffic, \$700,000,000, making \$652,463,505 more for liquor than for religion.

It is estimated upon good authority that the average amount per head, paid annually for religious purposes is \$1.11, and for education, \$3.02, and for rum, \$17,—eight times as much for rum as for education, and fifteen times as much for rum as for religion. The \$700,000,000 spent for rum is worse than wasted, while it takes more than double that amount to repair wastes from liquor drinking.

My friends, can we repair these losses that have come upon us like a devastating flood? The only sure remedy is PROHIBITION. Prohibition will bring with it better church and school houses; extend the school term, and pay your teachers better salaries. Why can you not raise money enough to build you a comfortable church on these grounds? Why can you not have a neighborhood treasury in which to deposit your little mites, weekly or monthly, for the purpose of continuing your school when the full term expires? It is because of this cursed evil—liquor. We believe, should the prohibition movement be a success in our country or State, that there will be one half as many poor on public charity, and good, comfortable churches and schools will be planted throughout our land, and that our people will live in luxury and plenty. For instance, suppose you spend one half the amount for church and school purposes that you now spend for liquor, and keep the remaining half for your own family comforts, and mark the difference; and you will soon have good and well furnished churches and schools, paying your teachers a salary that would enable them to live above water; a mark of general prosperity would be seen everywhere.

We shall next notice what progress has been made by the prohibition movement within a few years of its existence. First, Maine has had a prohibition law for more than twenty years, and, as shall be seen, has proved more or less a success. For twenty years it has been steadily moving on to victory, and has produced rich fruits in great plenty. The law at first was loose and crude and without sufficient penalties, but it has been perfected by one legislature after another until there is not a brewery or distillery or open dram-shop to be found in the whole State. Both political parties have joined and true to the prohibition. To show the relative position of the two parties, I will mention the fact, that in a Democratic State Convention recently, the effect was made to condemn prohibition, and approve license, while it was voted down by a large majority. Hence prohibition in Maine has not with such success, and carried with it such weighty influence, as every State in the Union has felt the measure of.

Every department has felt the rising tide, and all organizations are making excellent progress in this broad field of labor. The different temperance organizations all over our land have sent out more literature, reached more people and performed more real missionary work than in any former year of its existence. Millions in their homes to day are rejoicing in their influence, and are being educated to a higher line of thought and action. The prohibition movement has passed through a process of sifting and refining, and has become more radical, consolidated and efficient than in previous years.

There are thousands of Sabbath schools putting forth great efforts to train up and educate children in the true principles of temperance; we also many thousands of churches are especially active in holding up and enforcing the doctrine of total abstinence among the people. We have much occasion for congratulation and rejoicing. While the enemies of temperance are all about us, and ever active, unrestrained and unscrupulous, let us remember that "right is right" and must ultimately prevail. Then let us press forward with undaunted courage and increasing faith, unmindful of the toes about us, but with a firm and unshaken trust in God, who gives the victory.

A time like this demands strong minds, great hearts, true faith, and ready hands. We want men whom the lust of office does not kill or the spoils of office cannot buy. Men who possess opinions and a will; men who have honor and will not lie; men who can stand before a demagogue and damn his treacherous flatteries without winking. We want men and women who live above the fog in public or private duty, and who will go forward in this work, freeing our country from this cursed evil.

The prisons and almshouses, penitentiaries and children's aid societies, poor-houses, and the like clogging hundreds of thousands of dollars in this deadly traffic, till three-fourths of the taxes and donations for the support and maintenance of these are chargeable directly to the liquor traffic.

We have gone on and pictured the evil effects that intemperance has upon our country, but have failed to notice the most important part of the whole subject, that is, the sin of intemperance. Intemperance is a sin, peculiarly offensive to God. We notice in God's word where "drunkenness and revelings" are classed with those sins of which it is said, "They that do such things shall not inherit the kingdom of God." When God commands us not to kill, it is reasonable to suppose that He means to prohibit taking life by means of intoxicating liquors, just as much as by the club, bullet, ax, or the knife. Shall we continue to take the lives of ourselves and neighbors? God forbid! As a means of self destruction, God forbid it. He forbids any act by which we may injure our health, or any practice by which our morals are defiled or degraded; hence, it must necessarily follow that He forbids the formation of this appetite for intoxicating liquors.

If we are Christians our "bodies are the temples of the Holy Ghost." Therefore, it must follow, to do our duty, that we must refrain our bodies from being defiled by the evil things of this world as much as possible. We all know that the tendency of liquors is toward evil. Since this is true, shall we cling to them and drop the teachings of the Bible? The Bible says: "Ye that love the Lord hate evil." Could I appeal to you as Christians to hate this evil, and live lives consistent with the teachings of the Bible? Could I admonish you to flee all intoxicating liquors as a beverage, and trust God to save from its evils? Intemperance is in direct opposition to home and family comforts, and true religious faith.

**A Reminiscence of Sojourner Truth.**  
[In the recently published History of Woman Suffrage Mrs. Frances D. Gage narrates many interesting incidents relating to one of the earliest of woman suffrage conventions, that held in 1851 at Akron, Ohio, from which the following is extracted. Sojourner Truth was then a slave in New York State, where she was the victim of very cruel slavery. She is now living in Michigan nearly 111 years old.]

There were very few women in those days who dared to "speak in meeting"; and the august teachers of the people were seemingly getting the better of us, while the boys in the galleries and the sneerers among the pews were hugely enjoying the discomfiture, as they supposed, of the "strong-minded." Some of the tender-skinned dignitaries were on the point of losing dignity, and the atmosphere betokened a storm. When, slowly from her seat in the corner rose Sojourner Truth, who, until now, had scarcely lifted her head. "Don't let her speak!" gasped half a dozen in my ear. She moved slowly and solemnly to the front, laid her old bonnet at her feet and turned her great speaking eyes to me. There was a hissing sound of disapprobation above and below. I rose and announced "Sojourner Truth," and begged the audience to keep silence for a few moments.

The tumult subsided at once, and every eye was fixed on this almost Amazon form, which stood nearly six feet high, head erect and eyes piercing the upper air like one in a dream. At her first word there was a profound hush. She spoke in deep tones, which, though not loud, reached every ear in the house and away through the throng at the doors and windows.

"Well, children, what dar is so much racket dar must be something out o' kilter. I tink dat twixt de niggers of de South and de women at de North, all talkin' 'bout rights, de white men will be in a fix pretty soon. But what's all dis here talkin' 'bout?"

"Dat man ober dare say dat woman needs to be helped into carriages and lifted ober ditches and to hab de best place everywhar. Nobody eber helps me into carriages or ober mud-puddles or gibe me any best place!" And raising herself to her full height and her voice to a pitch like rolling thunder, she asked: And a'n't I a woman? Look at me! Look at my arm! (and she bared her right arm to the shoulder, showing her tremendous muscular power). I have ploughed and planted and gathered into barns, and no man could head me! And a'n't I a woman? I could work as much and eat as much as a man—when I could get it—and bear the lash as well! And a'n't I a woman? I have borne thirteen children and seen 'em mos' all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And a'n't I a woman?

"Den dey talks 'bout dis ting in de head; what dis dey call it? (Intellekt), whispered some one (near). Dat's it, honey. What's dat got to do wid woman's rights or nigger's rights. If my cup won't hold but a pint and youn holds a quart, wouldn't ye be mean not to let me have my little half-measure full?" And she pointed her significant finger and sent a keen glance at the minister who had made the argument. The cheering was long and loud.

"Den dat little man in black dar, he say women can't have as much rights as men, 'cause Christ wasn't a woman! What did your Christ come from?" Rolling thunder couldn't have stilled that crowd as did those deep, wonderful tones, as she stood there with outstretched arms and eyes of fire. Raising her voice still louder, she repeated: "What did your Christ come from? From God and a woman! Man had nothin' to do wid Him!" Oh, what a rebuke that was to that little man.

Turning again to another objector, she took up the defense of Mother Eve. I can not follow her through it all. It was pointed and witty and solemn; eliciting at almost every sentence deafening applause; and she ended by asserting: "If de fast woman God ever made was strong enough to turn de world upside down all alone, dese women togedder (and she glanced her eyes over the platform) ought to be able to turn it back and get it right side up again! And now dey is asking to do it, de men better let em." Long-continued cheering greeted this. "Blessed to ye for hearin' me, and now ole Sojourner han't got nothin' more to say."

Amid roars of applause she turned to her corner, leaving more than one of us with streaming eyes and hearts beating with gratitude. She had taken us up in her strong arms and carried us safely over the slough of difficulty turning the whole tide in our favor. I have never in my life seen anything like the magical influence that subdued the mobbish spirit of the day and turned the sneers and jeers of an

excited crowd into notes of respect and admiration. Hundreds rushed to shake hands with her and congratulate the glorious old mother and bid her God-speed on her mission of "testifyin'" again concerning the wickedness of this 'ere world."

For the SOUTHWESTERN.

### The Way To Succeed.

Alexandria, La., August 16th, 1881.  
DEAR EDITOR:—On the 14th of July Elder Cushman held my second quarter at Stuart's Chapel. Bro. Cushman is one that God delights in, for he is a Christian in its broad sense. I was much impressed with the dear Brother and his loving, fatherly counsel, and his Christian love for God and His Church. The church at that time was not a comfortable place for divine service, for there were no doors or shutters, and all was open. We were determined by God's help to do better, and we have succeeded.

We gave a basket meeting on 24th. The good people of Alexandria came, Rev. S. E. H. Morant and several of our Baptist friends in the midst, and a good crowd was in attendance. Ten spoke, and \$24 was realized for the church, notwithstanding a heavy rain. Monday we laid our plans. All worked well; paid off \$10 debt. Tuesday packed my tools, my provisions, bedding and clothes and put them in my buggy, and started for Stuart's Chapel. We made arrangements for 1000 feet of lumber, for \$13, and to wait on us until fall. We paid \$5 cash for the lumber and six pair of glazed sash purchased last May a year ago, and lumber was hauled two miles and a half for \$2. A kind lady, Mrs. C. Hooey, consented to do my cooking. We disbursed of our best apparel, and rolled up our sleeves, and it was not such a hard task as imagined. We told the friends at the basket meeting that we would sleep in the altar but that the church should be finished. We worked alone, and when night came I went home in my buggy, four miles, with Bro. L. L. Porter, who was at the time teaching a private school in the church. We went to town (Alexandria) on the 1st of August, to vote on the 2nd and purchase hinges, locks, and more nails, and another supply of bacon, meal, coffee and sugar. We returned on Wednesday the 3rd, and I finished the window and door frames, made the shutters and doors, put the frames in and hung the doors and bolting shutters, and then we told Bro. Porter that we thanked him for his kindness for giving us bed room, but that now we were going to sleep in the altar and save the eight mile ride a day, and that we could put in more time. He spoke of our hard bed and exposure, but to no avail. We slept there in safety, and now thank God all is accomplished. Never made a frame in our lives before, but we finished this, and made the pulpit and an altar very simple and plain, one floor eight inches from the floor of the church, and thus we can defend ourselves from the sun, from the winds and rains.

Sunday the 7th came, and a camp meeting being appointed at our church in the pine woods, we left Stuart on the morning of the 7th. A Methodist shower fell upon us, and we did not reach St. Mark church, which was eighteen miles travel, until afternoon. We talked over our success here, and Tuesday, the 9th, 10 a.m., found us at St. Mark, twenty-seven miles from Alexandria. Wednesday we met the brethren, and made an arbor near the church, on account of rain, as the clouds indicated. Thursday, 11th, at 6 a.m., prayer meeting, and I preached four sermons in succession.

Rev. Horace Wallace, from the Oakville work, came Friday evening. Sister Susan Baxter, a faithful old Christian, came Thursday, paying \$4 to ride six miles in direction of the place, and walked the balance. This is the way to succeed, brothers, wake up! Saturday the people came in from all directions, in different styles—horse back, wagons, buggies, hacks, and on foot. Sunday, at 9, love feast and speaking meeting, with a large crowd of white friends. Rev. H. Wallace preached at 11, and administered the Sacrament to forty-seven, after which he baptized six infants and one adult; read two in full membership; eight joined on probation; two converts, and four reclaimed.

For the SOUTHWESTERN.

### Another Church Dedicated.

DEAR EDITOR:—I desire to report through our beloved organ, the Church enterprise upon the Athens circuit. The third quarterly conference for that charge was held on the 27th and 28th. Rev. L. L. ShumPERT, the faithful pastor, and his brethren were on time, and their reports showed the circuit to be in a healthy condition. Several souls had been converted to God, and added to the M. E. Church.

Since the first quarterly conference last March, they have built a neat, new frame church, 30x40, and whitewashed it, and it presents a beautiful appearance on the public road, leading from Aberdeen into Alabama. It was built by a skillful carpenter, and it is the nicest church in that part of the country. On Sunday morning, the 28th, assisted by Rev. P. Blue, and the pastor, Rev. L. L. ShumPERT, I dedicated the church to the service of Almighty God. The congregation was very large, and after the dedication service, the Lord's Supper was administered to a large number of communicants.

Tabernacle is one of the best country churches in the State. Here have a good membership, several own their homes and are doing well, and are independent farmers, loyal and liberal Methodists. This accounts for the rapidity in erecting this beautiful church, without asking aid from the Church Extension Society or anybody else. The Lord grant that many other circuits may catch the same spirit of enterprise.

J. M. SHUMPERT.

Columbus, Miss., Sept. 1, 1881.

For the SOUTHWESTERN.

### Jefferson District, Texas Conference.

TEXARKANA, ARK., August 30, 1881.

DEAR EDITOR:—Our second district conference for the Jefferson district closed the 29th, at nine o'clock. We had a very profitable session, and I might say to the surprise of all, for evil prophets had prophesied that we would fare badly at Texarkana, but no conference was ever treated better, taking into consideration the poverty of the people. All the pastors excepting two were present, and a large number of local preachers and other members of the conference were on hand, and all excepting a very few, seemed to be moved by the spirit of Christ. As is usual, we had a few volcanic eruptions, but no harm was done to anybody or anything.

The reports from the stations and circuits were encouraging. Members received into the Church since last conference, about 500; conversions, 313. We have several new churches on the way to completion. This has been done without one dollar of Church Extension money. Benevolent collections for the three quarters for all purposes, \$171.55; we will reach \$400 by conference. All the interests of the Church have been looked after closely and earnestly. Our Sunday schools are growing in every respect. I think I can say in truth that the pastors have all been doing all they could for the Master. The brethren at Marshall will not be able to build this year, because we could not buy a lot for love or money. The white people have resolved that we shall not move out of our present locality. Pray for us.

W. E. MOLLOY, P. E.

For the SOUTHWESTERN.

### Wesley and Bunyan.

BY REV. J. H. McCARTY, D. D.

I have just come in from a stroll through "City Road Church yard" and "Bunhill fields," London. These two places which are very close to each other, should have as much interest to the tourist from America as any places in all England can have, especially if he is a Methodist. I had been spending several hours in Westminster Abbey, where England's great dead by the hundred are interred, and where art has poured out her treasures profusely. I had stood by the tombs of royalty, and had feasted my eyes on tablets and monuments, which had cost individuals or the nation vast sums of money.

Then I went to "Bunhill fields," where I soon found myself at the tomb of John Bunyan, the Bedford tinker—author of "Pilgrim's Progress" and "Holy War." The tomb is a plain one, made of Portland stone, and has on it little of anything in the way of art, save a scene from the "Progress," in which poor "Pilgrim" is approaching the cross with the bundle on his back. At Bedford, where Bunyan was in prison, nothing remains as relics of the famous allegorist, but the Duke of Bedford has set up at his own cost, a fine bronze statue, in the town of which all may well be proud. It is very befitting that a monument should perpetuate the name of the only man who ever made Bedford historic and immortal. Dean Stanley once said, "If a man had not read 'Pilgrim's Progress' he should go and read it at once, and if he had read it a hundred times he should go and read it for the one hundred and first time." It is worth a trip across the Atlantic to stand at Bunyan's tomb.

But what little meeting-house is that just over the way yonder? It is "City Road Chapel," the Westminster Abbey of Methodism. I found as I entered, three or four workmen cleaning up the grounds, getting ready for the meeting of the Eccumenical Council, which convenes in September. I felt as if I entered the church yard to note the fact that it has been lying simply in ruins. It is a disgrace to English Methodism that the grave of John Wesley should be neglected. The grounds have been positively uncared for. I never saw any cemetery in so horrid a condition, but let us be charitable, men were at work cleaning house for the coming of guests of September. Wesley's greatest monument is not in City Road Church yard; it is Methodism in all lands. That is his real monument, and one that will endure to the end of time. Still, John Wesley has other monuments. That noble man, the late Dean Stanley, had placed even in Westminster Abbey, England's holiest shrine, a tablet to the memory of John and Charles Wesley, inscribed with some of Wesley's sayings. On his simple monument at City Road is this inscription:

"To the memory of John Wesley, M. A., late fellow of Lincoln College, Oxford."  
This great light arose by the Providence of God to enlighten the nations and to revive, enforce, and defend the pure apostolic doctrines and practices of the primitive Church, which he continued to do by his writings and labors for more than half a century, and to his greatest joy not only beheld their influence extending and their efficiency witnessed in the hearts and lives of many thousands, as well in the Western World as in these kingdoms; but far above all human powers and expectations, lived to see provision made by the singular grace of God for their continuance and establishment to the joy of future generations. "After having languished a few days he at length finished his course and his life together, gloriously triumphing over death March 2nd, 1791, in the 88th year of his age."

Right by his side lies Adam Clarke, the celebrated commentator, and scattered all around are the tombs of men who are famous in the Methodist world. I turned away from the tombs of John Bunyan and John Wesley—lying not where the millions go, as in Westminster Abbey, but in out of the way places, comparatively speaking, feeling that they are not forgotten. The world does them honor, and their names will be spoken and their words repeated until the angel shall proclaim the doom of the world.

General News Items.  
Dr. F. G. Hibbard will prepare the biography of the late Mrs. Bishop Hamlin.  
Ex-Congressman Hendrick B. Wright died at Wilkesbarre, Pa., on the 3d inst.  
Quite a proportion of England's laboring population toll out of sight, under ground—no less than 378,000 miners, whose subterranean tunneling is computed to measure 83,744 miles.  
Ex-Minister Noyes, who has just returned from France, says that Bartholdi's Statue of Liberty will be completed and erected in New York harbor in the course of two or three years.  
Dr. Day, of Boston, who had treated over 7,000 cases of inebriety, says that eight tenths of them are the traceable results of wine and beer drinking. A nut for Dr. Howard Crosby!

Nevada's contribution to the Washington Monument is a block of granite, with the name of the State set into the stone in letters of silver; it will also contain the motto of the State and the date—1861.  
The South African diamond fields have been wonderfully productive. In a single year, according to the testimony of Sir Bartle Frere, brilliant valued at over seven million and a half million dollars passed through the Cape Town post-office.  
The Metropolitan Cattle



[illegible]

the advertisement to-day P  
Catholic Hall announces the openi  
of New Orleans University Out

W. Harms, Jewett: "We have no church lot of our own, but we have three places of assemblage. There are houses at two places—Buffalo and Marquez, and a few members at each. Protracted meetings promises to be successful. Conversations seven. The service ed us twice. We hope to get lot on the railroad before conference. Our benevolent collection this year will be better than ever before."

A. B. Norris, Austin: "Held a third quarter at Wealey Chappin."

leaders of the demonstration, the demonstrators, insisting that they were not a crowd, proceeded to open a space in front of the Khedive's residence and endeavor to intercept them. The Khedive then summoned Mr. Cookson, acting British Consul, who alone conducted negotiations with Arabia Bey, chief of the demonstrators. Mr. Cookson's suggestion that the question of the amendment of the constitution and the enforcement of certain changes be referred to the Council of Ministers, suggested by the army, was accepted. The Khedive meanwhile adopted the Porfirio for decision, was adopted by the Khedive meanwhile

The Christian religion is not a doctrine nor yet is it all experience. True it has doctrines grand and sublime, and an experience that perfectly satisfying in its nature to all who are the subjects of it, but it is eminently practical. The life received in the instance of a generation and of entire sanctification, must be an active, pure, and self denying life of entire obedience to all the precepts and commandments of the Lord Jesus. The regenerated and entirely sanctified person says to the entire life, eyes, ears, hands, heart, lips, and body and soul, observe and do whatever Jesus shall say. "I will be as they are," being so it becomes the duty of professing to be followers of the Saviour, to bear a clear and strong testimony against all forms of unbelief and sin, and as they preach, so must they live.

year. In the absence of the president who is now at the Khammenkumkarn Convention, Prof. Habbard has taken the supervision of the institution. The responsibility could not have been more wisely lodged than in the hands of a man so committed to such hands. During the vacation several of the students have been employed in renovating some of the buildings which now appear quite an attractive appearance both inside and outside. The new building seems to have been thoroughly planned, and is in evidence. There has been no lack of students and scrubbing from all over the country. These workmen have wrought hard and should enjoy of them. I will apply for a diploma on the second hard, faithful work, my very best placed in advance. The students are bright with bright prospects.

2. The second, and more important, reason for the lack of a significant effect of the number of trials on the number of correct responses is that the number of trials was not manipulated in a way that was ecologically valid. In the present study, the number of trials was manipulated by varying the number of trials per condition, which is not a natural way to manipulate the number of trials in a real-world situation. In a real-world situation, the number of trials would be manipulated by varying the number of trials per condition, which is not a natural way to manipulate the number of trials in a real-world situation.

the church, near ~~Chickadee~~ —











































WHOLE NUMBER 479

his department, and yet he continually doing everything having everything done as it is to be done! Should it be President, Judge Tourgee gives that he would prove to be just, liberal, and able. Our people. These two qualities—ability to conciliate and ability—are absolute requisites in Chief Magistrate, and especially in the fact at the present time. Judge Tourgee, whom we know to be a keen and trustworthy character, and who has known Arthur intimately long, and tells me that his selection to this would only be to cause a wonderful war and uncertainty in that direction, and that his positive ability is of a mediocre order.































WHOLE NUMBER 481

whisky has decreased the  
h of the United States more  
\$36,000,000. It has added  
than two hours to the daily  
of every toiler. It has rob-  
over 40,000 persons of sanity.  
It has added over 800,000 persons  
to the list of idiots. It has reduced  
1,000 people to a condition of  
paralysis. It has made more  
1,750,000 criminals. It has  
naturally taken the lives of  
than 1,500,000 citizens.



## THE SOUTHWESTERN.

JOSEPH C. HARTZELL, D. D., Editor.

THURSDAY, OCT. 20, 1881.

Copies of the SOUTHWESTERN, containing Bishop Simpson's great sermon and Dr. Braden's European letters, are on sale at this office.

Dr. Godman informs us that La Teche Seminary, at La Teche, St. Mary parish, La., opens a special session, Tuesday, Oct. 18, to continue two months.

An invitation from Commissioners to attend Yorktown Centennial Celebration was received. It was handsomely engraved by the American Bank-Note Company.

Now is the time for our agents to be up and doing. Let recruits be enrolled for the grand army of SOUTHWESTERN readers. An energetic canvass will surely lead to excellent results.

Rev. A. E. P. Albert has favored us with complimentary tickets to Dr. Mathews' lecture, Union Chapel, 25th inst. The prospect of the Doctor's early departure will bring out his friends on this occasion in goodly number.

New Orleans contributed thousands of dollars to Foupang's circus, and a smaller number of cents to the Michigan sufferers by forest fires. Less of fraternal gush and more of practical sympathy will become her just now.

We do not desire our agents to run into debt by becoming responsible for bad-paying subscribers. We do desire them to collect subscriptions as promptly as possible, and to make complete settlement before or at the end of each conference year. The monthly installment plan has proven successful in many instances.

Among the effects of a lately deceased minister was found a package of money labeled, "The Lord's money." There seems to have been no difficulty as to how it should be applied. It was promptly sent to the Board of Foreign Missions of the Church of the Redeemed. The Lord's money for the Lord's business.—S. O. Advocate.

The Louisiana Journal of Education for October happily states a pertinent truth: "The stranger who passes a schoolhouse where forty or fifty children are being trained for the future, and finds in the building no distinguishing mark to elevate it above the rude habitation of the laborer, very properly forms a low estimate of the intelligence and cultivation of the people."

Rev. S. B. Darnell writes us concerning Cookman Institute, Jacksonville, Florida: "Cookman has a better outlook than any previous year. The summer has been one of toil here or travel for the institution, and not without considerable results in its favor. We will soon occupy our new building, a handsome edifice, and well adapted to our wants—one of the best—if not the best—in the State."

The Flak Jubilee Singers were refused admittance to several hotels in Montreal, Canada, and then one of the best opened its doors to them. Later, Toronto hotels displayed color-phobia, and Mayor McMurich at once invited the company to be his private guests. The gentlemanly mayor knew just how to rebuke the rough whose prejudices were represented by the hotel-keepers. The Montreal World comments: "Vulgarity can ordinarily be passed over in contempt, but when it involves a disgrace to the country, and a refusal of the simple rights of the country's guests, action seems necessary, and until some law is passed which will make it perilous for a hotel to not the part of a hotelman the country must be held disbarred by this action."

The partisan trick by which a minority of Senators present placed Senator Bayard in the chair of the Senate's president was tolerated by that body about forty-eight hours. Bayard was then superseded by David Davis, of Illinois, the vote being 86 to 84. Mr. Davis was an intimate friend of Abraham Lincoln, an associate justice of the U. S. Supreme Court, and was elected to the Senate by a coalition of the Illinois legislators. He has always voted in an independent way, and exhibited a spirit of fairness when his vote decided close Senatorial contests. Some contemporaries expect to be greatly surprised when Davis declines to be guided by the decree of the Democratic caucus, and look with surprise at that independence which has been his best-kept plan.

Senator Davis shot Davis at the Revere Hotel, Boston, as the evening session of the Senate was in progress. He shot him in the back, and the bullet entered his spine. Davis was shot in the back, and the bullet entered his spine. Davis was shot in the back, and the bullet entered his spine.

The "Honoring" of the colored delegates from America was a god-sent performance on the part of our British brethren, and was doubtless enjoyed by both the guests and the entertainers. It is to John Bull's credit that his sympathy is usually with the under dog in every fight—unless it be the one he is fighting himself. Then he has very much more of the habit of his brother Jonathan, treating Red Indians, Chinese, and South Sea natives as the wild and savage creatures of the forest.

## Conception of Sin.

Does it lay within the grasp of any finite mind to conceive of what sin really is? When defined as the transgression of God's law, the mildness of the statement falls listlessly upon the ear, and stirs not the slumbers of conscience. The blindness and bluntness of the mental vision, to the real magnitude, and the right conception of sin is, we conceive, a strange mystery in itself, baffling the wisest philosophy of men.

It is almost impossible to fix in the minds of men the real nature and meaning of sin, or they would shrink with horror from its commission. Only as we view it in its results, or set up a discriminating analogy can we arrive at any apprehension of the monstrous, and measureless evil of sin; and even then, when the results are marshaled in all their strength, who can understand or who can feel "the exceeding sinfulness of sin?"

And when the wisest man that ever lived, recorded the strange—the almost incredible fact, that men rolled the principle of sin, the quintessence of sin, under their tongues as a sweet morsel, our wonder grows apace; and we feel assured that nothing but omnipotent power through the application of the Holy Spirit, could ever give the slightest conception in what the real sin against God consists.

And only when a tithe of its results, a condensed synopsis of its horrors are arrayed before us, can we understand, in some measure, the amazing mercy of God in not letting loose the full horror of any one sin upon our imagination, for it would crush out our very existence, and plunge the soul into an ocean of bottomless despair.

Measure if you can the results of the expulsion of our first parents from Paradise; the origin of death with all its attendant horrors; the pains of conception and the terrible concentration of fear, and agony in child-birth; the noxious productions, and malarial poisons issuing from the bosom of earth; the infertility of the earth's soil, and the wasting labors attached to all pursuits in the procuring of a subsistence;—the convulsive earthquakes and the volcanic upheavals of the earth;—the famines and pestilences that sweep with destructive, pestilential wing over the homes and habitations of men;—war with all its infernal, inventive machinery for the destruction of men, and making the earth drunk with human blood;—the countless train of diseases planting agony in millions of hearts;—the mental anguish—the torture of the souls of men, and interpenetration surpassing all in the slaughter of millions, body and soul. And then, amid all these cumulative evils, it would seem as if all the elements of nature were combined, and encompacted against our common humanity, keeping up their deadly assaults, until the final separation of soul and body takes place, filling our nostrils with the sickening stench of the grave, to remind us that there are only the partial results of sin.

And then amid all these tremendous and horrible scenes, that beggar description; behold the wonder of all wonders appear; an uplifted cross with its strange radiation of light against the heavens, and its darkening shadow flung across the bosom of a world, cursed, doomed and damned—there! there! behold a sight to fill the vision of the whole world to the exclusion of every thing else; immaculate purity—matchless mercy, amazing love, and justice itself all embodied in the person of Jesus Christ, the Son of God—come out from the depths of eternity, and transfused upon the cross, as the visible representative of the invisible God;—offering him as a sacrifice, and vicarious substitute, to expiate sin—and save the souls of men from the effects of sin. This was one of those grand mysterious pictures thrown upon the mental canvas, outlined, limned, and shaded with blood—and stranger still, that blood divine, to give us a faint conception of what sin really is. And yet, men sin.

## Our Colored Brother.

Our contemporaries of the Church South are cogitating over the Price-Marshal scene at the Ecumenical Conference, and the general hospitality of English Methodists extended to the colored delegates. Our readers will sympathize with them, as they both smile and pray over these sincere expressions of the real as opposed to the ideal fraternity and stage speeches of eloquent gush. Says the official, the Nashville Advocate:

"The 'Honoring' of the colored delegates from America was a god-sent performance on the part of our British brethren, and was doubtless enjoyed by both the guests and the entertainers. It is to John Bull's credit that his sympathy is usually with the under dog in every fight—unless it be the one he is fighting himself. Then he has very much more of the habit of his brother Jonathan, treating Red Indians, Chinese, and South Sea natives as the wild and savage creatures of the forest."

on either side of the Atlantic is very much alike in this and other matters.

The Raleigh Advocate displays its tar heel in language less diplomatic, but more perspicuous:

"The fact is, those egotistical Englishmen think they know more about the condition of the colored people than those who live among them, and the most attractive feature to them in the Ecumenical Conference was the colored brother. A colored brother could always catch an English Chairman's eye. Like the Indian who stood up so straight he leaned backward, they were so anxious to show their affection for the colored brother that they went a little too far with it. There is such a thing as 'overdoing it,' and common decency and politeness ought to have prompted them to show the white man at least as much respect as they did the negro. We confess that we were a little amused with their efforts to take advantage of that occasion to push the negro and social equality into the foreground."

J. BRADEN.  
London, Sept. 14, 1881.

## The Ecumenical Conference.

The fourth day's session was occupied with the discussion of the "Training of Children in Christian Homes, so as to Bring Them to Christ and Attach Them to the Church," and the "Training of Children in the Sunday-school and Church, so as to Secure the Largest Evangelical Results." The essays on these subjects, and the discussions, brought out no new ideas, but enforced the methods of instruction of the Church in the past, and gave clearly the true Methodist teaching, on the subject of the relation of the children to the Church, and the work that should be done for them in the Church, the Sunday-school, and family.

On Sunday, most of the pulpits of the Wesleyan chapels were filled by members of the Conference.

In some of these chapels the liturgy of the Church of England is used in the morning and evening opening exercises. The singing is generally very hearty and congregational. Hymn-books are usually supplied to every pew, and all take part in praising God. "Let all the people praise thee"—not the choir alone—is the practical way the Wesleyans conduct their church singing.

The writer officiated in a large city where the organ and choir did their part, all the people sang, and no liturgy, but after the night sermon a prayer meeting, which is the rule, in this church, which could be profitably adopted by some churches both city and country, on the west side of the Atlantic. The drinking custom, which I am glad to believe is fast passing away, was illustrated on last Sunday, when the sexton of a church, where one of the delegates from the United States preached asked him if he would have a glass of wine before preaching, and another dined in a good Wesleyan family, with other ministers, where three kinds of wine, and brandy, were on the table, and some of the ministers drank wine if nothing stronger. There are many total abstinents in the Methodist churches of England, and the number is rapidly increasing. The temperance cause has some earnest advocates in the Wesleyan church, and the laymen are working earnestly for the suppression of the traffic in intoxicating liquors.

The fifth day's session began after the opening exercises with a paper on "The Relation of Methodism to the Sabbath." The discussion of this question brought out the fact, that in theory the Methodist church is eminently scriptural on the subject of observing the Lord's day. The recognition of the Divine authority of this day was very clearly brought out, but of the practical violation of the fourth commandment, in the use of the post-office, railroads, omnibuses, by which tens of thousands of men are deprived of a Sabbath, and of all privileges of the sanctuary, was hardly noted.

The discussion however was sufficient to show that the ministers and laymen, who were in the habit of traveling on Sunday, were not disposed to confess it, or defend it in the conference; and it is to be hoped that we shall have less of it in the future.

In the afternoon Rev. Charles Garrett, of the British Wesleyan Church, read an able paper on "Juvenile Temperance Organizations and their Promotion through the Sunday-school and Church," and Rev. J. M. Walden, D.D., LL.D., read a clear and excellent spirited paper on "Civil measures to Suppress Intemperance, and the Relation of the Church to such Movement." The paper of Dr. Walden was highly commended by speakers who took part in the discussion. The interest manifested in this subject was apparent, as many as six members would rise as one speaker closed, anxious to get a chance to speak; and all in favor of total abstinence, prohibition or local option, whichever was most likely to carry in their respective fields of labor.

The fact that tipping ministers were condemned most emphatically, elicited very hearty applause. Whatsoever may be the tipping customs of the Wesleyan and other preachers of England, the custom must soon cease, or their ministrations will not be desired by a people who are fully awake to the evils of intemperance. The subject of the Opium Trade carried on by the British Government with China was most heartily

condemned. The Christian people of England are not resting quietly while this wholesale murder of Chinamen is carried on by their own government. They will be heard and may soon expect to hear that this traffic is arrested. The business of the conference is progressing quietly, smoothly and one would hardly think that there were representatives of Methodism from so widely divergent bodies as are found in the United States. May this peace continue to manifest itself on the other side of the waters as well as on this.

J. BRADEN.  
London, Sept. 14, 1881.

## PERSONAL MENTION.

—Dr. John Mathews was assigned to Walnut Street Church, South, Kansas City, Missouri.

—Theodore Thomas is planning a grand musical festival to be held in Cincinnati, May 16-19.

—Dr. Josiah G. Holland, poet and novelist, for eleven years editor of Scribner's Magazine, died suddenly October 12. He was born in 1819.

—Rev. Simon Evans, of Hahnville, is well pleased with his year's labors, and reports a cheerful outlook in St. John and St. Charles parishes.

—Rev. W. M. Blackburn, D.D., author of a valuable church history, has accepted a call to the pastorate of the Central Presbyterian church, Cincinnati.

—Louis Alfred Wiltz, Governor of Louisiana, died last Saturday night at 12:35. This termination was not unexpected, as for many months previous he had struggled against the inroads of consumption, which fell disease was slowly and surely undermining his physical frame. He was born in New Orleans, January 21, 1843. He was trained as a merchant, and read law. In 1861, being eighteen years old, he became a Confederate volunteer, and was soon promoted to a captain. In 1863 he married a Miss Bienvenu, of St. Martinsville, who now survives him with five children, four girls and a boy aged fourteen years. At the close of the war he engaged in commercial pursuits. In 1868 he was elected to the Legislature. In 1869 he was member and President of the Board of Aldermen, and nominated as Democratic candidate for Mayor; the election, however, was postponed, and in 1870 he was again a candidate for the same position, but was defeated by ex-Governor Flanders, Republican. In 1872 Mr. Wiltz was again nominated, and subsequently obtained possession of the office. In 1874 he was again elected to the Legislature, and as the candidate of his party, by revolutionary proceedings attempted to seize the Speakership. The intervention of United States troops, on the requisition of Gov. Kellogg, defeated this scheme.

In 1876 he was nominated for Lieutenant Governor, and installed with the balance of the Nichols ticket. Elected a member of the Constitutional Convention of 1879, he was chosen President, and afterwards became the Democratic candidate for Governor. During the campaign he contracted a heavy cold, which never left him, and which has cut him down at the early age of thirty-eight years. Mr. Wiltz was a popular and energetic man, a good husband, and a loving father. His religion was the Roman Catholic. By proclamation of his successor, Gov. S. D. McEnery, officials and citizens were asked to make due observance of his decease, and the funeral pageant was imposing.

## OUR SOUTHERN WORK.

MISSISSIPPI.  
A. R. Simons, Okolona: "A meeting closed with 18 converts. I could not organize a society, because none of our ordained ministers was near enough to come."  
Collins and Spencer, Home-wood: "We have a good Sunday-school, with from 47 to 75 in attendance. There are 15 converts on Morton circuit, and 5 on probation."  
Wm. Payne, Ingram Mill: "Our protracted meeting resulted in a great revival. The people came from six and seven miles around to attend, and were pointed to the Lamb of God."

## TEXAS.

L. Horn, Courtney: "Have added to the church 18 members, and raised for building parsonage and improving the church \$53 95."

E. Barrett, Milam: "Rev. Wm. Allen has aroused the people. A very good house was built and there are 57 members. There is a lively Sunday-school with seventy pupils."

L. W. Woodward, Rosa Lee: "The Sulphur Springs circuit is very poor. In protracted meeting here there were 35 conversions. There are three Sunday-schools, but people are too poor to buy books. We have raised for missions \$15."

J. Smith, Huntsville: "I received in a protracted meeting of one week 8 converts; 12 joined the church on probation. September 4 our fourth quarterly conference was held by

presiding elder W. B. Pullam, and he preached to a very large congregation."

W. H. Jackson, San Felipe: "Our pastor, Rev. Dr. Atkins, began a protracted meeting July 5, which ended August 12, and resulted in 44 conversions and 76 accessions. On the 15th camp meeting opened, and it lasted until the 30th, resulting in 42 more conversions. Fathers, mothers and children have been brought to Christ. Up to date the stewards have paid pastor \$139 85 and presiding elder \$26 35. The trustees of Asbury Chapel expect to take away the old church and build a better one."

John Guess, Harrisburg: We have just had a grand time in our District camp meeting at Houston which resulted in the conversion of over twenty souls. The District camp meeting adjourned on yesterday, September 13th, I believe. I am confident with a zealous assistance from the ministerial fraternity our camp meeting will prove as grand a success as the District camp meeting. The ground upon which we propose to hold the meeting is only about four hundred yards from the depot. Plenty of good water convenient. A cordial invitation was extended to all. I am happy to say that Bro. Nichols, our presiding elder, preached a glorious sermon on Sabbath breaking during the camp meeting in Houston.

## LOUISIANA.

S. Evans, Hahnville: "St. John church has been set 50 feet back from its former location, and celled and weatherboarded at a cost of \$75, all paid for. St. Charles church has been celled and seated at a cost of \$80, all paid for. Churches in good condition spiritually and financially."

## ARKANSAS.

C. A. Tabor, Cotton Center: "Again we speak through you to our brethren to acknowledge the goodness of our Heavenly Father, in sparing our lives and blessing our work. At our last meeting four were converted and five added to the church—all white. We think this a victory over the color line, as a majority of members at this place are white, although we have some as dark as any body. Our meeting was a success. One year ago we had one member and no house; now we have fourteen members and a house, and a good Sunday-school. On Sundays the good sisters fed a multitude of near two hundred, and our beloved elder preached with power, and planted the precious truth of God's work in their minds and hearts. We are stopping where Bishop Foss sent us, have not had to eat any mule meat yet, and our trust is in God."

## GENERAL NEWS ITEMS.

Gen. Fremont has resigned the Governorship of Arizona territory.

The Senate confirmed D. Newton Thompson, to be United States attorney for Western district of Louisiana.

Senator Mahone was arrested and bound over to keep the peace, with a view to preventing him from engaging in a duel with Gen. Jubal A. Early.

Dr. Arthur Edwards, of the Northwestern, who has been touring through Scotland, on a bicycle, says, "Whiskey is the curse of that country; England is cursed with drink in the same way."

It is strange that the grain crops are short when the harvests are used in the manufacture of that which debases manhood, breaks women's hearts, paralyzes innocent children, and incites to crime against society and sin against God?

Ten or twelve masked men called a few nights ago at the residence of John Miller, a planter in Randolph county, Arkansas, and finding him absent, entered and took out his two sons aged 15 and 18 respectively, and whipped them severely, and threatened wife and daughter. One boy attempting to escape received twenty shots in his body.

Tremendous excitement prevails in Ireland, over the arrest of Parnell and other prominent leaders of the Land League. At several places it was resolved by Leaguers to pay no rent until Parnell should be released. They denounce the arrest in strong terms. There was a fight in Limerick between the people and soldiers who were engaged in suppressing a proposed meeting of sympathizers with Parnell. Several persons were wounded, and houses were wrecked. A Congregation church in Dublin was attacked and services stopped.

Charles S. Parnell was arrested at Kingsbridge Railway Station, on the 13th, on two warrants signed by Mr. Forster, Chief Secretary for Ireland charging him with inciting the people to intimidate others from paying their just rent, and with intimidating tenants from taking the benefit of the land act. Mr. Parnell was taken to Kilmainham jail in a cab. The detective superintendent who arrested Parnell was accompanied by six detectives. The cab, conveying Parnell to prison, was escorted by two cars filled with police. The guard at the jail was doubled.

## Bishop McTear's Response TO THE ADDRESS OF WELCOME AT THE OPENING OF THE ECUMENICAL CONFERENCE.

Bishop McTear, D. D., of the Methodist Episcopal Church, South: Mr. Chairman, we hear with pleasure your words of welcome, and, to be straightforward about it, we accept the hospitalities which you tender us. [Laughter.] We do not feel altogether like strangers in a strange land. If you are not our fathers, you at least live where they lived, and you labor where they labored, and these places to us feel like home. [Hear, hear.] Those of us, at least, who come from my side of the water do not approach old England like you and your brethren who go from England would approach America. Some of our best ministers and members came directly from Great Britain, and many of us are only about two, or three, or four generations removed from good old Ireland, Scotland, and England. [Laughter.] When the Conference of 1770 was held in London, and perhaps in this house, America was put down on your list as a circuit. [Laughter.] You had forty-nine before and we made the even fifty. The year before, at Leeds, John Wesley said: "Our brethren in America have built a preaching house, and they are in very great need of money and men." So they sent us two good men, and they raised £50 and sent it as a token of brotherly love; £50 was a great deal in that day, and especially to be raised in a Conference of Methodist preachers. [Laughter.] I suppose at compound interest it would by this time amount to a good deal of money; we are not prepared to pay it [laughter], but we acknowledge the debt. The year after, the Conference sent us two more preachers, one of whom made a deeper impression and a greater record of Christian labor than any other man has ever done on the American continent. —Francis Asbury. If we are indebted to old England for nothing else but Francis Asbury our debt could never be paid. By the way, sir, like Paul, he wrought at a trade—not at tent making—but he wrought in iron, and there was a good deal of iron in him. I am told that the very anvil that received his honest strokes is somewhere in this kingdom, and if I am in time—I speak first—I should like to get it. I am no relic worshiper, but I should like to get hold of that relic and to take it home to one of our theological schools. [Laughter.] I do not know that I could work at it, but should like to see if we could not hammer out a few more such men as he was. We feel, therefore, that our past has been connected with yours in a way that draws us very close to you, and it warms our heart to hear words of welcome to old England.

Speaking of relics, I do not think I am greatly given to them, yet I do confess to an interest for certain places and scenes and associations. Let me say to you, sir, and to your brethren, that you have greater opulence in the way of relics and sacred places and sacred scenes in old England than in any other country in the world has for Protestants. What Palestine is to a Jew, what Italy is to a Roman Catholic, that England is to a Protestant. If you Englishmen are not good Protestants, thorough and sound, you ought to be, not only for your own sakes, but for what you hold in trust for the rest of the Protestant world. Here the great councils, and assemblies, and conferences were first held that shaped the symbols and constructed the polity of the Protestant churches that are now conquering the world—here were the martyrs. Excuse me if I say that, having a little leisure and a few congenial friends when I started to this Conference, I passed on to the Continent to look at old places that history had made classic, and I greatly enjoyed it; but I was constantly reminded that there were in England, which I had passed by—I would not have done so if I had not been sure of an opportunity to return—places still more interesting. No Campo Santo of Italy, with its sculptured marble, has half the interest to our hearts as that pious dust that lies right about you, at Pisa I was interested, not so much in the leaning tower, but in a lamp which was called Galileo's, which had hung for three hundred years. The accidental shaking of that lamp when Galileo was present suggested to him the doctrine of the lever, and has been wrought out in mathematics and applied to mechanics, and I do not know where its application will stop. I looked at it with more interest, I must say, than at the marble columns of the wondrous cathedral. But, sir, you have here in England—not in drowsy, classic Pisa, but in busy, bustling Bristol—something that I would rather

see; not the lamp that suggested the lever to Galileo, but that church, the building and paying for which suggested to John Wesley the class meeting. A mighty moral lever Methodism has not had and the world has not seen. When in Naples I was at some pains to visit the tomb of Virgil. We felt indebted to that old poet for having redeemed our school days from drudgery. We found the tomb at the urn that held his ashes. I do not think it strange that we took a leaf from the oak and the vine that grew near it, and sent it home to our friends; but there is a tomb I would rather see than that; it is in England, not in Italy—the tomb of a poet too; not a man who sung of arms and pastoral scenes and ducal men, but of the poet that sang of Christian hope and free grace, that breathed the prayers of the penitent and the aspirations of the Christian as none but Charles Wesley could do. They took me to the forum and showed me the very spot where Cicero stood when he pronounced his second oration against Cataline; and I verily believe we stood on the very spot where Mark Antony stood when he made the oration over Caesar, and with subtle eloquence stirred the mighty multitude. But, sir, I would rather see the spot where the first Methodist preacher took to field preaching. I would rather, standing in Moorfields or Kingswood, be assured that I stand on the spot, or near it, where those men of God, breaking through the trammels of formalism, preached the gospel with the Holy Ghost sent down from heaven to weary and neglected thousands that flocked to hear. When I was in Milan, I visited the church where Ambrose preached and where he was buried; but I thought more of his patroness, the Pious Helena than of him. I thought of Augustine, and of that mother whose prayers persevered for his salvation; and in the oldest town on the Rhine I could not help being interested in the legend of Ursula and her eleven thousand virgins; but greater than Helen, or Monica, or Ursula, there lived a woman in England, known to all Methodists, even to children in our Sunday-schools in my country, and of whom in the presence of those I have mentioned it might be said that "many daughters have done virtuously, but thou hast excelled them all"—I mean the wife of the rector of Epworth, and the conscientious mother of his nineteen children [laughter]—she that transmitted to her illustrious son his genius for learning, for order, for government, and I might almost say, for godliness—who shaped him by her counsels, sustained him by her prayers, supported him by her love, and in her old age, like the spirit of love and purity, presided over his modest household, and when she was dying said to her children, "Children, as soon as the spirit leaves the body, gather round my bedside and sing a hymn of praise." We that have come from afar may be excused if, while we reverently tread round the tomb of Watson and Clarke, and of such like, we gather a few daisies and ivy leaves from the tomb of Susanah Wesley. [Hear, hear.] Sir, you that have grown to age and honor in the midst of these scenes can hardly conceive the interest with which they are invested to us. I have seen certain rooms where great councils had taken place, and tables on which epoch-making treaties were signed, and the "Socla Santa" which Luther himself once tried to climb on his knees at Rome; but of all places there is one place I would like to see, and which I have not seen yet, and if, during your sessions, some of its members are absent, you may suppose they are seeking it out—the place where John Wesley was converted. [Laughter.] I want to see that place; it is somewhere in Fetter Lane—if you have got any such lane at this time. Aldgate street, too, we have read about, we have conceived how the place looked—what sort of surroundings it had. That spot, there is none like it in those that I have been looking at on the Continent. The man that had been seeking peace by quietism, and legalism; and formalism, and ritualism—that crossed land and sea, literally going about to establish his own righteousness; at last, letting all go, consented to be saved by grace; and as he stood in a prayer-meeting, and heard one describe the change which God works in the heart by faith in Jesus Christ, he saw, "I felt my heart strangely warmed; I felt I did trust in Christ alone for salvation, and the assurance was given to me that he had taken away my sins, even mine, and saved me from the law of sin and death." More than that; What I felt I began to tell to all present." Having believed with the heart, he confessed with the mouth. That was the end of legalism, and formalism, and ritualism, and that was the Genesis of Methodism. [Applause.] The spirit of life having been given, then the framework began to be put up; the plans and modes and methods began to be instituted, and all those plans and organisms and modes and methods of work are to reject that experience in the minds of men. As long as Methodism kept to that work, and as long as there are men that need experience, the mission of Methodism will never be ended. So, Mr. President, invited to meet at City Road Chapel, we come trooping up from all parts of the world to see the old places; and I pray God that this visit to first places may be accompanied by the revival of first principles. [Applause.] Methodism has been called a movement, and it began to move North and South, and East and West, and especially it came West. Here we are, representatives of devout men of every nation under heaven—Canadians, and Texans, and Goshawites, and the dwellers in the Valley of the Mississippi, in Georgia and California, in Japan and China, in India and Australia, in Europe and the parts of Africa about Cape Town, strangers, sojourner in London, Canaanites and colored, Episcopal and non-Episcopal, Congregational and Congregational—but, by the grace of God, Wesleyans all! Here we are, sir, speaking every man in his own tongue wherein he was born; and I reciprocate with all my heart your desire that God's blessing should be upon this gathering, and that we may take away from this Council and Conference great blessings for our people.

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## SUNDAY SCHOOL.

Oct. 16, 1881.—THE BURNT OFFERING. SCRIPTURE.—Lev. 1:1-14. GOLDEN TEXT.—"So Christ was once offered to bear the sins of many."—Heb. 9:28. QUARTERLY CENTRAL THOUGHT.—Instruction in the Law. LESSON TOPIC.—An Acceptable Sin Offering. (Continued from National Sunday-School Teacher.)

With the erection of the tabernacle there was a great change in the worship of the Israelites. There was not, as before, the infrequent building of an altar here and there by the more pious patriachs among them, but in their midst was an altar constantly smoking. Worship became the central thought in their journey through the wilderness. The people encamped around the tabernacle. They looked towards it for direction. The smoke of its sacrifices rose from their midst. The pillar of cloud and of fire rested upon it, and made its presence more manifest and impressive. The thought which all the while it emphasizes was, that God was in the midst of his people.

In all the sacrifices in which an animal was offered up, atonement is either the prominent or the underlying thought. Hence we can see in them all a typical reference to Christ, who "also suffered for sins once, the righteous for the unrighteous." In the sacrifice of the burnt-offering, dedication was expressed in the fact that the whole of the animal was placed upon the altar. As the innocent animal represented the guilty man, he saw himself in the sacrifice that thus wholly was given to God. Atoned for by the shedding of its blood, he thus acknowledged that God had a right to himself, to his energies, and all that belonged to him. The one who accepts the great sacrifice made by Christ must be, in one sense, himself a sacrifice. He must give himself to God as Christ gave himself for him. As Christ becomes his representative in heaven, he must become Christ's representative in this world.

Placing the sacrifice upon the altar meant dedication—the burning meant acceptance upon the part of the Lord. Elia's offering upon Mount Carmel, in his contest with the priests of Baal, was accepted when the Lord sent fire from heaven to consume it. We need only to note the emphasis put upon the requirement, "without blemish." And, again, it is well to notice the regard which was had to the circumstances of the offering. If he could not bring an offering from the herd, then he might bring one from the flocks, and if too poor for that, he could bring turtledoves or young pigeons. And either offering is spoken of with the same degree of acceptance. They are all "of a sweet savor unto the Lord." God looks not upon the offering or its value, but upon the heart which presents it.

Oct. 22, 1881.—THE PEACE OFFERING. SCRIPTURE.—Lev. 7:11-15. GOLDEN TEXT.—"Offer unto God thanks-giving, and pay it by vows unto the Most High."—Ps. 50:14. QUARTERLY CENTRAL THOUGHT.—Instruction in the Law. LESSON TOPIC.—An acceptable Peace Offering.

In the peace-offering, the idea of communion was expressed in the fact, that a part of the sacrifice—the Lord's portion—was consumed upon











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### YORKTOWN CENTENNIAL ODE.

BY PAUL M. HAYNE.

(Set to music by Prof. J. Mesanthal of New York and rendered by the choros of three hundred voices under Prof. C. L. Sigel, accompanied by the Marine band, at Yorktown, Oct. 19.)

Hark! hark! down the century's long-reaching slope,  
To those transports of triumph—those raptures of hope!  
The volume of man and of mountain combined,  
In glad resonance borne on the wings of the wind;  
The base of the drama and the trumpet that thrills  
Through the multiplied echoes of jubilate  
And mark! how the years, melting upward like mist,  
Which the breath of some splendid enchanter  
Reveal on the ocean, reveal on the shore,  
The proud pageant of conquest that graced them of yore.

CHORUS.  
When blended fervor in love as a flame,  
See! the standard which stole from the starlight of France!  
And type of all chivalry, glory, romance,  
The fair lilies, the luminous lilies of France!

II.  
O, stubborn strife, are the conflict was won!  
And the wild-whirring war-wrack half-sifted the sun;  
The thunder of cannon that boomed on the sea,  
But muffled far thunder pealed up from the sea;  
Where quelling his sea-lilies—a knight on the wave—  
Bold DeGrasse kept at bay the bluff bulwark  
The day turned to darkness, the night changed to fire.  
Still more fierce waxed the combat, more deadly the strife;  
Undimmed by the gloom, in majestic advance,  
Ah! behold where they ride, o'er the red battle-field.

CHORUS.  
Those banners united in love as a flame—  
The brave standard which drew from the starlight of France!  
And type of all chivalry, glory, romance,  
The fair lilies, the luminous lilies of France!

III.  
No hostile! no pause! By the York's tortured flood  
The gray Lion of England is writhing in blood!  
Corwallis may chafe, and coarse Tarleton swear—  
As he charges his broadsword and buckles his gear—  
"This blade, which so oft has reaped rebel blood,  
Shall now harvest, for death, the rude yeoman's head!"  
Yain host! for ye sunset he's flying in fear,  
With the rebels he's scattered close, close in the rear!  
The French on his flank hunt such valleys of death  
That even Gloucester's redoubt must be growing too hot.

CHORUS.  
Thus wedded in love, as united in flame,  
Lo! the standard that stole from the starlight of France!  
And type of all chivalry, glory, romance,  
The fair lilies, the luminous lilies of France!

IV.  
O! morning speaks when the siege reached its close!  
See! the conqueror's outlook like the dawn's glow;  
The last wreaths of smoke from dim trenches  
Are transformed to a glory that smiles on the world.  
Joy! Joy! have the van, wasted front of the foe,  
With its battle-flags furled and its arms trailing low,  
Brought for the brave! In grim silence they stand,  
And in silence they pass with bowed heads from the field.  
Thus triumphantly! So Time of yore  
That some vengeful! must smite King George on his throne!

CHORUS.  
O! wedded in love, as united in flame,  
Lo! the standard that stole from the starlight of France!  
And type of all chivalry, glory, romance,  
The fair lilies, the luminous lilies of France!

V.  
When peace to her own time the pulse of the land  
And the sun-sunken from the war-wrecked hand,  
Young Freedom, toborne to the height of the goal—  
She had yearned for so long with deep travail of soul—  
A song, her future, radiant, thrilling and true,  
Till the bands loosed to hearth, the hill echoes to her  
Yet, caught with all magical grandeur that gleams  
On the hero's high hope or the patriot's dream,  
Wist Freedom, in light, in solid shadow  
The glory that halos the brow of the land!

CHORUS.  
O! wedded in love, as united in flame,  
Lo! the standard that stole from the starlight of France!  
And type of all chivalry, glory, romance,  
The fair lilies, the luminous lilies of France!

## ECUMENICAL CONFERENCE.

Response of the Rev. Bishop Henry Warren, D. D., of the Methodist Episcopal Church.

Mr. President: It hardly seems necessary for me to speak at all this afternoon; first, because so much has been said, and so well said; and secondly, because it seems to me as if we had all got so completely one that it is no longer of any use to talk about different divisions and sections congregated together. We all saw this morning, in those fervent responses to the prayer for good Queen Victoria, what good Englishmen we are. We saw in the responses this afternoon to the prayer for President Garfield what good Americans we are. And if we thus regard highly the names of those who rule over us, are we not all one in that regard to Him who is the King of Kings and Lord of Lords, at the mention of whose name every knee shall bow and every tongue confess? We have heard the welcome that English Methodism, standing in the very home-land by the cradle, gives to all her returning sons. That welcome is broad, hearty, earnest, English, Christian, and we accept it as such. It fell from the lips of one eminently entitled to give it; for did not Christian modesty prevent, he might say what Bishop McTear's Virgil made Enneas say about the wars of Troy—"parva pars magna fin." We accept this cordial welcome, and, since Methodism has been so fully treated of, allow me to say something else in regard to some other departments, of which I will gladly speak. Methodism is so vast and various that no one voice can make sufficient reply. It has so many families that it puts forward different speakers, else the eloquent voice which preceded me would have been enough. We are glad to come here, and yet those that make the speeches are not the only ones whose voices are heard. I seem to hear while I speak voices from the bay where the Mayflower lay, voices from where the Pilgrims landed, voices from the second London that we call New York, from that city of brotherly love where William Penn meditated quietly in his home that has been immortalized in the lines of the poet Gray. I hear voices from the broad savanna in the South, from Florida, from California—a voice like many waters of those great waves of humanity that roll across the prairies and strike against the Rocky Mountains. I seem to hear voices from India, from China, from the Isles of the Sea—voices that remind one of the ten thousand times ten thousand and thousands of thousands of every nation and kindred and tribe giving thanks for the invitation and the welcome they have received to-day to this sacred place, from whence all their blessings of a spiritual kind have flowed. We are glad to come to England and to be thus welcomed. In more respects than those that Bishop McTear indicated it is here that we have our history. Here are the roots of our being. Why, if you ask after our literature, we point to Shakespeare; we point to the whole Bodleian Library; we call it ours just as we call the men over that bear the names of Longfellow, Lowell, Motley, Bancroft, and Irving. If you ask as to our heraldry, we glance back to every shield and plume and banner that has ever tossed over fields where human rights have been fought for, and where they have been won; and we call ours every one who has fought in this fight without fear and without reproach, from good King Arthur to Havelock. If you ask us concerning our relations to this great literary outcome of the age, the new version of the New Testament, we simply say we have had an excellent new version of the New Testament, made, printed, sold, read, believed in, and preached for 127 years. And if you speak to us about our theologians, and our venerable ecclesiastical monuments, why we speak of Wesley and Fletcher and Whedon, who have revolutionized the world's theology on the basis of Arminians. We point back for monuments to the ark of the first covenant, to the cross of the second; we look to Westminster and the rising temple of living stones above, and then every humblest preacher in the lowliest cabin feels that there is no grander architect than his, and that from him, through apostles and prophets to Jesus Christ, the chief corner-stone, runs a true succession. Yes, we are glad to come to England, because we are glad to see here the race that has not only been religious, but that has been allied to human liberty. We

look into your faces, and we realize that you have the best chances of any race on this planet—and we belong to it. [Laughter.] The English have incorporated into themselves the hardihood of the Northernmen, the dash of the Gallic, the wit of the Irish—notwithstanding the trouble it has given them. [Laughter.] They have incorporated into themselves the wisdom of earth and the piety that comes from heaven. I look into your faces and see that you combined your roses, red and white, Lancastrian and York, into a bluish more beautiful than either. The Scotchman stands by and sees his little hill of royal blood in Edward VI. running into the larger stream of royal blood in the House of Hanover or Brunswick, whose most honored and honorable representative sits upon the throne to-day. We come here, and are glad to look around us and see what is to be done in the great fight for this world's advantage, not only religious, but political. We look around here, and we find evidences on every hand that there is power in this same English race, and it is fit just now when the race is making unparalleled advances in all Christian and in all philosophical departments, when the thinking of the race is turning out of skeptical into Christian channels, it is fitting that those who have the religious interests of the race at heart should meet and consider. So, gathering here together and thinking over the great fields in which we have to labor, we come together as one to study the thoughts that are familiar to us, and to compare them with one another. We come to England, partly because we are anxious to see what shall be done with the ingathering of wealth. It is no longer possible to hold the world's fair in one place, so vast and varied have its industries become; we have, therefore, exhibitions of single departments, like cotton in Georgia and electricity in France. It is no longer possible to gather all the world's advancements under one roof, or even in one place. What shall be done with these great accumulations of wealth? They have caused every nation in the past to perish. There was no help for Babylon but burial; there was none for Rome but Alaric and his gods. And yet the eye of the physical geographer, looking over the world, sees the great river of the Gulf Stream coming from the equator, pouring its warmth and moisture toward this green field of England; but the eye of the economist, looking over the whole earth, sees not merely one stream of wealth tending thereto, but many. They come from every land. America sends its food, Africa sends its ivory and gems, China sends its tea, India sends its Kobi-moor. There is no sea in the world that has not put its shoulders under British keels and sent them on their way. There is no breeze in the world that is not straining at the sail at the same time that it is kissing the Union Jack. What shall be done with these great accumulations of wealth? We come here partly to study the outcome of such things. History tells us of no city possessed of such wealth that has ever paused in the midst of its downward career to turn back again to permanent excellence. But we stand here in the midst of the one notable exception. Some fifteen years ago the piety, the intelligence, the wisdom, and the wealth of London determined on its renovation and reformation. I am free to say that the results of that effort, under God, are more worthy of our study, than the whole British Museum. I am free to say that names like Sir Francis Lytton and I mention only those that have passed beyond the veil—are more worthy of esteem and honor than such names as the Duke; they are more nearly related to our highest interests and the highest interests of the race, its present and its eternal welfare, to give to man his best opportunity in this world and his highest advantages and development in the world to come. Methodism not only preaches a salvation, not only provides a literature, school-houses, and worship, but it compels their acceptance. It remembers that those who were merely invited to the feast did not come at all; hence, where it has its true development, it goes out into the highways and hedges and compels them to come in that they may hear God's word. Methodism preaches the solemn gospel from the tombstone; it sends the gospel from all fields of universal experience to every creature, not only for man's acceptance, but in such a way that he cannot avoid acceptance except by the exercise of sovereign free will. We are glad to

come here and see how it is done; and going up and down this land on separate occasions, as I have done, well nigh from John-o-Groats to Land's End, the Dan and Beersheba of this new Canon of the race, I am free to say that I find very much that pleases me, and I sincerely hope that the Methodism that is not in England is somewhat worthy to come and stand by your side. Please to remember that that enormous wealth of churches, of schools, of libraries, and of all instruments for saving men, has been gathered out of the poor that it has taken and raised up, and made to sit together in heavenly places in Christ Jesus. Methodism opens its heart and purse to the lowliest. It has lately gone forth unto a race that just begins to know the full meaning of the "liberty wherewith Christ makes it free." In the Methodist Episcopal Church, I am glad to say that the bines, the blood of Boston culture, and the darkies, the blood of any race on earth, find as free and glad welcome as they would have found in the Pentecostal Church. Indeed, Methodism has caught I think, the Pentecostal idea, and as has been represented here a moment since, it believes that "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pauphlyia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," not only ought to "hear in their own tongue the wonderful works of God," but they ought to be welcome even to our own Church. Thanks be to God they are! We are glad to come here, I say, because from this place flowed that little stream which was alluded to this morning; here is fulfilled the vision of Ezekiel—from these thresholds went out the word of life. But it has gone beyond England over the sea, and it is filling the whole world with its glory. When we look back to the cradles of the race in the valleys of the Euphrates and the Nile, the Hissus and the Tiber, those cradles are all overturned and broken, but the cradle of Methodism is still sending forth the stream of living souls and daughters. We are toiling in our different fields of labor very much as we read of your Cornish miners; each little gang is pushing its own way, working in its own appointed place. In times of silence, perhaps, they hear the sound of the hammer or the blast of some adjacent party or gang working to the right or to the left of them; and having pushed out beneath the sea, they sometimes hear the roll of its waves. Only one man about the mine knows all about it—the chief engineer. He looks down and through the soil, through the rock, through the ocean—sees where each man is at work; he knows the amount of metal or coal sent into the upper world. So we are all working in the darkness of the under world, each of us pushing in our own appointed place where the Master has put us. In the pauses of our labor, perhaps, we hear some one wielding the hammer of the world to the right or left of us. Sometimes, on occasions like this, we are enabled to come up into the light and to study the whole plan of the working, and see what has been done, and what is to be done, and rejoice in the amount of light and power that is sent into the world above. This field of labor is so vast that it occupies all our thoughts and demands all our labor. Remembering the vast achievements over which the English flag has floated, remembering the vast achievements over which the Stars and Stripes have waved, let me remember that they had to be joined together ere Stanley or anybody else could go through the "Dark Continent." So in the greatest work that we have to do, when the intelligence, piety, wisdom, and love of all English-speaking people shall combine under the standard of the Cross, they will assuredly go through a whole dark world. [Applause.]

## Palestine, (Texas.) District Meeting, Church Dedication, and Memorial Service.

A meeting of the preachers, exhorters, class-leaders, etc., of Palestine District, Texas Conference, was held at Palestine on the 8th, 9th, 10th, and 11th of September. The meeting was largely attended, and was enthusiastic and earnest, resulting in great good to the work of the district. Our presiding elder Rev. Rippeet ever faithful, presided with great acceptability and profit to all. Regular forenoon and afternoon sessions were held, and public services conducted in the evenings.

The subject of Sunday-schools, led by Rev. T. Edwards, elicited much interest. The call to the ministry, led by Rev. P. Morgan was well discussed. Education, with an address by Rev. J. I. Foot, of Austin Conference, followed by thorough discussion, awakened an interest in educational matters never to be forgotten, several other subjects were considered with great benefit to all present. The pastors and local preachers made reports of the condition of their work, without exception reporting progress and increasing prosperity among the churches.

The exhortations throughout were helpful, practical and interesting, and was a session of growth to all present. Resolutions were passed thanking the good people of Palestine for their kindness to those from abroad, and to others for favors received. At the public collection on Sunday, the sum of \$23.75 was received. A resolution was passed to organize a district conference, which is to be called at some not distant day by the presiding elder, at which we expect to renew our acquaintance, and gain new inspiration for our work. Let all who possibly can be there.

On Sunday the 10th, the new M. E. Church at Palestine was dedicated to Almighty God, with songs and rejoicings. The dedicatory sermon was preached by Rev. D. Morris of Leona, from Kings 5-5: "I have proposed to build a house unto the Lord," followed by prayer by Rev. A. Taylor of Crockett. The trustees presented their report of the work done, and the building for dedication, after which the presiding elder Rev. W. Rippeet read from our ritual, the impressive and most appropriate dedicatory service, and the beautiful house, free of debt except \$32, the result of much effort and the offspring of many prayers and tears, was given to Him to whom of right all things belong.

Great credit is due the faithful trustees and to the little band of earnest and true souls at Palestine. The house is 32x50 feet, well built, nicely papered, with comfortable seats, and is nearly completed. This work marks the beginning of a new epoch in our church history in Palestine. A good church edifice, a comfortable though small parsonage, a good working membership, in which are the true zeal and love of hearts renewed by the Spirit of God. All are matters of congratulation. A church is established here in this beautiful city, which will doubtless be in all the years to come upon the earth, a beacon light; a city set upon a hill, a stream of life and light to thousands yet to be.

The dear pastor has labored with tireless energy, and has proved himself to be a leader among men, and many at Palestine will never forget his labor of love. That district and that charge is blessed which is fortunate enough to have two such skillful workmen as Rev. W. Rippeet our presiding elder, and Rev. Peter Morgan pastor at Palestine. In the afternoon of dedication day, communion service was held, at which a large audience was present, and ninety persons partook of the elements in memory and love of Him who died for us that we might live in Him.

In the evening was held a memorial service in memory of Bishop Haven. Prayer by Bro. Morgan. Reading of the scripture, singing, memorial sermon by Rev. J. I. Foot, A. M. of the Austin Conference, and addresses by Revs. Rippeet, D. Morris, and A. Taylor. This meeting left a profound impression upon the great congregation, which literally at the morning meeting, crowded the house, and stood about it on the outside unable to enter, and glad even to look in at the windows.

The growth of a great and good man into and in knowledge of goodness, influence and power, and the untold forces which are to widen on forever, and all as the fruitage of the efforts and faith of one man of God are wonderful, the greatness of life whether in the wilderness or city full,

and the greatness and priceless value of our life as exemplified in the life of that man whom the preachers of Texas who met him in the conference of last fall, learned to love, were set forth in such a manner and with such power in this memorial service, as to be forever remembered by all who were so fortunate as to be there.

At the close of the service four persons united with the church. The whole day's services were grand. The Lord was with His people. It was a field day for the M. E. Church at Palestine. And a day which will never be forgotten.

Sadly we parted from each other, and the dear Christian homes of our people, to re-enter with renewed strength and hope the dusty fields of toil in the service of the Great Master.

AARON TAYLOR,  
Secretary of the meeting.

### FOR THE SOUTHWESTERN.

#### Among the Churches.

Prayer is a good thing; it is said to be "the breath of God in man," "the Christians native air," his "vital breath," but it is not everything. There must be watching as well as praying and working as well as watching. "Without me," says Jesus "ye can do nothing," but all of his promises great and precious are to the praying, watching and working disciple. He sends men out into his vineyard not to lounge or beg but to work, watch and pray. He equips men with sword, shield and helmet not for the closet, or throne of grace but for watching, marching, fighting and working. We are often told by those who love ease more than work that the truth is mighty and will prevail. But truth needs its defenders and promoters. Mere truth in the abstract whether human or divine possesses no inherent power. Bible truth must be brought in contact with mind and conviction to give it force. God has committed the interests of his Church on earth to men, and her triumphs or seeming defeats are contingent upon their faithfulness or unfaithfulness. The warfare is for the truth. The fight is "the good fight of faith." There must be working, watching and praying, of these three which is greatest I dare not say.

At La Teche we have some excellent people and open doors, a wonderful opportunity for a good, sweet loving man to gather a grand harvest for God and his Church. Father Green has the confidence of all the community. We found him doing a work that younger men had talked about; he was hard at work with hammer and saw in hand upon the parsonage, and will, without doubt, have it complete before the close of the year. At the same time arrangements are nearly complete for nicely seating the church and securing blinds for the windows. Thus adding materially both to the comfort and beauty of the Lord's house. Franklin is one of the most pleasant towns we have visited in the State. It is the county seat of St. Mary's parish. The courthouse and jail are very respectable buildings. Some of its citizens are said to be wealthy, and a large majority we judge are in easy competence. The inhabitants are above the temptations of the grogshop, the brothel and the gambling saloon. It has six houses of religious worship, each of which has an interested congregation. In such a delightful place, with so many attractions of course, there should be a large and flourishing Methodist Episcopal Church. The minutes of our last conference report 175 known members, but the report of all the classes at the last quarterly conference showed only 112 members; the number as given in the minutes is doubtless a mistake, but we know of no congregation where the members appear more cordial and united. Since conference they have expended nearly five hundred dollars on their church property, completely renovating and reconstructing the inside of the church, thus securing one of the most pleasant audience rooms in the conference. Bro. Williams their pastor is deservedly popular. In his report to the last quarterly conference he said that "during a ministry of sixteen years he had not seen eight months of such continued peace and harmony among and with his brethren at Franklin, not a single unkind or unpleasant word had been received from one of them." Happy is such a pastor, and blessed are such people. The Sunday-school is healthy and vigorous and doing a noble work; it

has contributed nearly one hundred dollars towards the expense of repairing the church. There are certainly advantages in the city that are not realized in the country but no one from the city can reside in this pleasant village inhale the pure air, feast on fruit and vegetables, fresh and healthful, associate with the vigorous and healthy instead of the pale and sickly, who will not be convinced that here are advantages that cannot be realized in the city. Here too we see something of real practical Christian fraternity. Our next conference is to be held at Franklin and already the pastor of the Methodist Episcopal Church, South, has called upon Bro. Williams, and in behalf of his people claims the privilege of helping to entertain the conference and the visiting brethren who may be present. Thank the Lord, the world moves, but not backward.

"Help us to help each other Lord  
Each other's cross to bear,  
Let each his freely aid afford  
And feel his brother's care."  
L. P. CUSHMAN.

In listening to the papers and the speeches of our American brethren, we have been struck with their knowledge of the origin and early history of Methodism. Their acquaintance with the life and writings of Wesley is remarkable. They mention with great familiarity the names of men and women who were distinguished in the early stages of the Methodist movement, and they display great interest in all those scenes and places in England which Methodism has made historic and sacred. Evidently they turn to the cradle of Methodism with a deep and genuine feeling. In this respect they furnish an example which is well worthy of imitation. The English Methodists of this generation are in some danger of losing interest in their spiritual ancestry. Our history, our biography, our theology, and our literature in general, are worthy of more attention from our own people than they receive. Outside of our own boundaries they are read and studied. Enthusiasm in Methodism has become somewhat traditional. We need now and henceforth to be stimulated by a clear conception of the spirit and the principles which are contained in our own distinctive form of church life.—London Methodist.

Gen. Grant was in New York, and had retired when the news of Mr. Garfield's death came, and declined to say anything in answer to many written inquiries sent to his room by press representatives. To a Times reporter he said, however: "You will please excuse me from a consideration of this sad news at this time. It comes with terrible force, and is unexpected. What can I say? There is nothing—absolutely nothing—to be said under circumstances such as these." Gen. Grant was weeping bitterly. He appeared in the main hall-way of the hotel, and was surrounded by a crowd to whom, however, he declined to speak touching the one theme of interest. He went directly to the private office of the hotel proprietor, and sat there by himself, and in tears for a half-hour or more, when Col. Fred Grant found him, and father and son engaged in close conversation. Col. Fred Grant said that though he had seen his father under many trying circumstances, he had never before known him to be so terribly affected.

Obedying our Guide.  
I went up a great mountain yesterday, more than ten thousand feet high. On my way there was pointed out to me a place where a friend of mine met with a severe accident a few years ago. My guide had also been his.  
"How did it happen?" said I.  
The reply was: "He did not obey his guide. He would go by a way against which I warned him."  
Even so, thought I, we must obey our heavenly Guide, if we would journey safely. Faith is implicit reliance, and this implies unquestioning obedience. We must go only where our Savior leads us. We are sure to stumble if we leave His side.—Newman Hall.

The influence of religion should be an atmosphere pervading all things connected with our being. It ought to be the element in which a Christian lives, rather than the sanctuary to which he retires.

## General News Items.

Bismarck and Gambetta had a meeting.

The discontent of the Russian peasantry on the land question is spreading.

Gen. Lambert has been appointed to the chief command of the city of Tunis.

Bishop Foster, it is said, has declined the work assigned him of preparing a treatise on Systematic Theology.

Persia has applied to the Russian Government to send army officers to remodel the Persian army on the Russian system.

The coroner's jury declared Joseph Harvey owner of Randolph mills, Philadelphia, to be criminally responsible for losses of life, by the fire at that place.

Bishop Simpson is likely to remain abroad a month longer than he first intended, expecting to arrive in New York near the middle of November.

The Ohio Wesleyan University is represented by two missionaries in Japan, six in China, three in India, one in Italy, two in South America, and one in Mexico.

General Butler believes that Guiteau can be acquitted—upon technicalities, of course—and predicts that the trial will result in his being sent to a mad-house for life.

Geo. Scoville, counsel for Guiteau, asked for counsel to assist him at the trial. He also appeals to the public to furnish him with any evidence of insanity which may be known.

There is quite a feeling in favor of a pronounced recognition of General Lougstreet by the administration. Many go so far as to think he ought to have a place in the Cabinet.

Mr. R. W. Foster, son of Bishop Foster, and a graduate of Boston University, is to be one of the instructors the coming year at Clallin University, Orangeburg, S. C.

Boston Corbett, who shot President Lincoln's assassin, is residing at Beloit, Kansas. He is a local preacher of the Methodist church, and is said to be a devoted Christian.

Four nihilists, concerned in the publication of a revolutionary newspaper in St. Petersburg, were condemned by the court, three, including a woman, exiled to Siberia, and one to four months' imprisonment.

It is not often that the cause of popular liberty has been the gainer in Spain by the triumph of the government in the elections. But in the recent elections the contest was between the Liberal party of the nation, and the conservatives and Ultramontanes, or Catholic party. The new Cortes will consist of about 300 Liberals to 100 opposition. The King is in full accord with the Ministry. The result is evidence of progress even in this heretofore priest ridden country.

Forty policemen were disabled from injuries received in the recent Irish riots. The wording of the league manifesto is exceedingly violent. It reminds the people that their "ancestors, though without leaders, abolished the payment of tithes, and that it is as lawful to refuse to pay rents as to receive them. Against the passive resistance of the entire population military power has no weapons, and it is no more possible to evict than to imprison a whole nation. The friends of the league will have poured out unstintingly for the evicted and exiled. Our brethren in America may be relied on to contribute a many millions as they have already contributed thousands. One more heroic effort will destroy the cursed system of landlordism."

The bill which has recently been introduced into the German Parliament, mainly directed against the use of whisky, provides that "every one who is found in any public place in a state of intoxication so as to be offensive to the public will be punished by a fine, not exceeding 100 marks, or by imprisonment not exceeding two weeks, or both. If such a person is known as an habitual drunkard, or if any person is frequently guilty of such an offense during three years, a reduction in diet while incarcerated shall be added to the punishment of imprisonment. Every criminal act committed in a state of drunkenness shall be punished in the same manner as if the accused had transgressed the law while in full possession of his judgment and free will." Whiskey-drinking is the natural out-crop of beer-drinking.



## THE SOUTHWESTERN.

JOSEPH S. HARTZELL, D. D., Editor.

THURSDAY, OCT. 27, 1881.

## READ THIS.

The issues of the SOUTHWESTERN for the remainder of 1881, will be sent free of charge to all new subscribers for a full year, and their subscriptions will date from January 1, 1882, if received before that time. Our agents and readers will greatly oblige us by making this important fact generally known. We hope to improve the paper, the coming year, and desire to introduce it to a few thousand more Methodist homes.

The National Convention of Local preachers has just been held in the Metropolitan church, Washington, D. C.

A note from Dr. Braden, president Central Tennessee College, Nashville, says: "School is larger than at this time last year."

To give our readers early reports from the Ecumenical Conference, we have been compelled to lay over several interesting communications until another issue.

The friends of the late Governor Wills have opened a subscription for the future comfort of his widow and children. Over \$6000 have been subscribed and a general appeal will be circulated through the State for contributions.

The Democrats anticipate President Arthur's administration with feelings of distrust, because he takes into his council such stalwarts as Conkling, Grant, Boutwell and others. The expression of this distrust awakens a buoyant feeling among Republicans. This is the usual balancing of American parties.

Alluding to the efforts of that irascible Virginian, Gen. Jubal A. Early, to invade Senator Mahone into fighting a duel, and the failure thereof, the New York *Witness* points out: "Mr. Mahone can well afford to disregard a man who is mainly now notorious for landing his name as a sort of general stool-pigeon to the Louisiana lottery."

Dr. Tanner has seen the paragraph we clipped from the London *Methodist*, and which stated that he had been "treated somewhat roughly in the north of Ireland." This eminent colored delegate to the Ecumenical says in the *Christian Recorder*: "Nothing is further from the truth. We feared well in Ireland; and could only wish that the Irish kept their warm nature when they come to America."

Governor Samuel McJannet begins his administration with the enforcement of that provision of the State constitution which was to prevent dual office holding; and by the removal of a coroner of Orleans parish, indicted by the grand jury for refusing to receive a bribe while acting as a member of the Board of Health. These are blows from the shoulder against corrupt ring rule, and all good people of Louisiana are thrilled by this unexpected display of executive fidelity.

The President of Central Tennessee College, Rev. J. Braden, D. D., on his return to Nashville, from his European Ecumenical tour, met with a hearty reception in the chapel. Dr. G. W. Hubbard, president, and speeches were made by representatives of the college department; and there were beautiful hymns and appropriate singing interspersed to enliven the proceedings. The good doctor appreciated it, and no doubt deserved it all. The benediction by Rev. D. W. Hays, and general hand shaking and greetings are mentioned in the Nashville *Banner's* report of the Japanese event.

At Yorktown, Virginia, on the 19th, the French and German delegations, escorted by Secretary Blaine, were received by President Arthur, at the White House. After an exchange of greetings, they marched to the grand stand. The ceremony of the Ecumenical celebration of the centenary of Lord Cornwallis, was celebrated with prayer by Bishop Doane, and President Arthur presiding. The address which was read by the French minister, M. de Freycinet, was a most interesting one. It was delivered in French, and was translated by the British flag, and Hon. C. W. Johnson, who delivered the address in English. The address was a most interesting one, and was translated by the British flag, and Hon. C. W. Johnson, who delivered the address in English. The address was a most interesting one, and was translated by the British flag, and Hon. C. W. Johnson, who delivered the address in English.

## ECUMENICAL CONFERENCE.

The peculiar method of securing the presiding officer of each day's session gives rise to a variety of decisions by the chairman. The Executive Committee arranged for the chairman to be taken each day from the different branches of Methodism. Bishop Peck represented the Methodist Episcopal Church on the first business day of the Conference, and his rulings have given tone to the decisions of the other presiding officers. Bishop McTear represented the Church South, Rev. Wm. Arthur and Rev. Dr. E. Jenkins the British Wesleyans. Bishop Paine, of the African Methodist Episcopal Church, presided with a modest dignity that gave him a place alongside of the other chairmen in ability and quiet firmness. He settled this fact, that a colored man can preside over a conference composed almost entirely of whites, containing some of the finest intellects of the Church from all sections of the Methodist family, differing very largely in opinion as to the status of the colored man, and yet it caused no ripple on the smooth waters of the Conference; nobody was hurt, and the only remark heard was, "He presides quite as well as others." This fact may be noticed as one of the events of this Conference. The colored man felt that for once, at least, he was among brethren, and on the conference floor and in all public social gatherings he was treated in such a way as to show there was no feeling of caste. One of the colored delegates said, in his speech in open conference, alluding to his treatment, so different from that received on the other side of the Atlantic, "I almost forget I am colored, except I look in the glass."

There have been some strange rulings by the different chairmen, at least to Americans, but parliamentary usage is very different here, and the brethren from the United States took the decisions philosophically and subverted with the expression that it could not be done in America.

Monday, Sept. 19, the eleventh day of the Conference, was opened with a discussion on the report of the Business Committee, recommending some closing exercises. Over an hour was spent in discussing this, and the chairman was compelled to force a vote, while half a dozen delegates wanted to say "just one word," which expression generally meant a five-minute talk—not always to the point. It was finally agreed that there should be a prayer meeting. The conservative element in the Conference seems to be a little afraid of giving too much liberty of speech, lest some enthusiastic brother should give utterance to words and sentiments more fitting the Salvation Army than a dignified body, whose utterances are closely scrutinized by friends and foes throughout the world.

The subjects for consideration today embraced "Training-Schools for Native Converts and Native Ministers in the Foreign Field." These were urged as necessary, but the difficulty of organizing and sustaining them in each mission field was admitted, and union of the different Methodist organizations in supporting these schools was urged. During the progress of this discussion the Rev. David Morton, M. E. Church South, and of Louisville, Ky., made the following remarks, immediately after Rev. J. C. Price, of the A. M. E. Church, had spoken in favor of the training-schools of the Methodist Church already in existence and needing help to train missionaries for Africa from the six or seven millions of colored people in America:

MR. PRESIDENT—I rise simply to present one point and to make one appeal to this Conference, and through the proceedings of this Conference to the great empire. That appeal is exactly in the line and direction which has been indicated by my friend Mr. Price. Allow me to premise this, that I belong to that peculiar class of American people who were once known as slaveholders. Our slaves have been emancipated, and allow me to say here to-day, and to emphasize it, that I know it to be the very truth, that in the Christian hearts of the Southern slaveholders there does exist a feeling of regard and of concern for that race which does not exist anywhere else on the face of this green earth. We are concerned not simply as Christians, but we are emphatically concerned as friends to these people among whom we have ever lived—friends from our childhood. They have labored for us, they have stood by us in sickness and in health, they have nursed us in our infancy, and they love us to-day, and we love them. There is nothing on earth of any power or influence that can separate the master and his slave in their affections and confidence to this day. And, sir, my friend has struck the truth—the truth that has ever impressed itself upon my mind as a considering Christian—when he said that the great work of the evangelization of Africa is to be done in the clear and distinct line of Providence through the

Southern slave, the American negro. It is a truth, it is a great truth, and it is a truth no greater than which can be considered by this important body. And in connection with that truth comes the other transcendental truth, that this line of Providence is to be followed up not only faithfully but wisely, and that when these people go, as they must and will go, as the evangelizing power to their own native country, they must go there not only as Christians, but as men of profound education, thoroughly trained and qualified in every possible way for this great evangelizing work. And let me say, sir, now practically, that this training of the Southern negro is not being done as it should be done. There are reasons why it cannot be done. We of the Southern States are poor; we are not able to help our friends as we desire to help them. There is not a colored church built in my community but what I think I speak the truth when I say that every Christian white Church in the community contributes its mite to the building, and so in regard to every Christian effort and enterprise among them. It is not our help as best we can give it. But we are not able to support our own institutions; they are languishing and they are suffering. Our Northern brethren have come to our help in this matter, and we thank them for it; but perhaps they are not doing all they can; but one great fact is impressed upon me upon this English soil, and it is this, that if we by this Conference can get the perfect consecration of English money to the great work of religious enterprises, we shall have done a vast deal. We want this money sent to help us in training these our friends.

These remarks are worthy of note as coming from a Southern man and as expressing the advanced opinion of the South on the education of the negro.

The use of the Press in non-Christian countries for the promotion of the Gospel, was the next topic considered. The opinion was most emphatically expressed, that the press is of prime importance as a missionary agency in Heathen or non-Christian lands. "The missionary agency required in papal and semi-papal nations, was next discussed; during this debate Rev. Lelievre of Paris spoke in French, which was interpreted by Rev. W. Arthur in a masterly manner. "The reasons of Methodism for the world's conversion and the duty of developing them," was ably discussed, and the resources of the church noted, in men and women, money, religious experience, simple gospel truths, lay workers, etc. Last week three meetings were held in Eker Hall, for the purpose of hearing reports from the different Methodist bodies represented in the conference. The first night was given to the consideration of Methodism in the United States. Rev. Dr. Tiffany presented the resume for the Methodist Episcopal Church. Rev. Dr. Anderson for the Methodist Episcopal Church, South. These brethren had a very delicate task to perform. Both did well. Each spoke plainly yet kindly of past differences, and also of fraternal feelings toward each other. The impression made on the audience was, that there is nothing to prevent these two branches of Methodism working harmoniously in the great work of saving men. Organic unity received very little favor from this conference. There seemed to be a general feeling that unity must be developed from within and not by legislation. Young people marry if left to themselves, but would rebel, if compelled to do so by legislation prematurely enforced. This subject of unity was presented by Rev. Dr. A. C. George in an able paper on the last day of the conference. He intimated that organic unity is desirable, and even spoke of the grand front unit Methodism, would present to the world. Dr. W. Arthur thought such unity organic, in the present state of Christian experience would not be a thing to be desired. The occupancy of the same field, by different branches of the Methodist family was spoken of as allowable, if not absolutely necessary in most fields now occupied by them. The catholicity of Methodism," and Methodism as a bond of union among nations, were the closing themes considered by the conference. The closing exercises consisted of an address by Rev. Geo. Osborn, president of the British Wesleyan Conference, in which he spoke in high terms, commendatory of the work done by the conference, in giving such unequivocal utterances in favor of temperance, of Christian unity, yet diversity, as is seen in this conference, against war, the opium traffic, in favor of education of ministers and laymen, in favor of Sunday-schools, benediction of the Sabbath, against formalism in religion, and in favor of a denominational literature. If the only thing accomplished had been this exhibition of brotherly feeling, exhibited in this conference, it would have been worth all the expense of time and money which the conference had cost. But much

more had been done, that would cement together the hearts of Methodists throughout the world, and have a tendency to kindle their zeal in the work of the Master. The presence of the brethren from such diversified countries, and from such great distances, had been a special pleasure to the people of London, and the more our people become acquainted with the American brethren, the better we like them.

Bishop Simpson replied to their address most happily. He rejoiced in what had been done by the conference. He said practically we are one in sentiment on all great questions of doctrine and duty. We are diverse in form, but one in aim. This had been clearly demonstrated during the conference. The Methodist Church had learned to regard itself as a unit, while there were diversities. The ritualistic Methodist society stood side by side with the non-ritualistic, the now Episcopal churches had learned, that there might be bishops without prelacy, and the Episcopal form of government was not opposed to the greatest success; and the Episcopal Methodists might learn some things from their non-Episcopal brethren. The Bishop spoke of the flexibility of Methodism, that without sacrificing any of its essential characteristics, it could so well adopt itself to the wants of the people to whom it is ministered. He spoke of the day as one of sadness, all hearts had been pained by the sad intelligence of the death of President Garfield, and the universal grief manifested showed how nearly all hearts on both sides of the ocean are bound together. While this continues there can never be war, but these two Protestant nations, England and the United States, must be a unit in improving the civilizations of the world. If differences arise, they must be settled by arbitration, not by an appeal to arms. President Garfield is dead, but there would be no shock, no disturbance in the social or financial interests of the United States, Mr. Arthur is entitled to the confidence and respect of all, and he would have the prayers of all good men for his success in administering the government of that great nation. The Bishop closed his address amid deep feeling. The devotional exercises which continued about an hour closed with the doxology and benediction by the president for the day, Rev. Henry Pope, D. D. of the Methodist Church of Canada. There was a general shaking of hands, and the friends of a few days, who had learned to respect and love each other, tearfully joyfully spoke the "God bless you," "Good-bye," and quiet soon reigned in City Road Chapel, and this venerable home of Methodism, had another event to chronicle to the coming generations, the first Methodist Ecumenical Conference. What may be the outcome of this gathering and its utterance, the future alone will reveal. It is not the universal heritage of newspaper correspondents, but a few things have been accomplished by this meeting. 1st. Methodists from all parts of the world have become better acquainted, both with the weakness and strength of each other, and the result is, increased mutual respect, brotherly kindness and love. 2nd. A free and full discussion of means and methods of carrying on the church work, made manifest that there existed an unanimous feeling that while form has its appropriate place, the power of all successful religious work, whether in the pulpit or elsewhere, depends upon the accompanying agency of the holy spirit. 3rd. The unity of the different branches of the Methodist family in aim, effort and heart is of more importance than mere organic unity, and the latter can never be attained without the former as its basis. 4th. That the principles of brotherly kindness should be exercised between different branches of the Methodist family, occupying the same fields of labor. 5th. That family gatherings of the different local Methodists should be held, for the purpose of mutual acquaintance, counsel, and inciting to love and good works, and that another Ecumenical Conference be held in 1887.

Other points may be deduced from the proceedings of the conference, but these embrace some of the points on which there seemed to be little difference of opinion. The good English people of London did nobly in their hospitality to the delegates. The homes assigned were generally from three to ten miles distant from City Road Chapel. This was a necessity. London is a city of magnificent distances. But steam cars, horse cars, omnibuses, private and public carriages made these distances comparatively short. At the homes the delegates found real hearty English welcomes, and every

want was supplied. The writer was entertained at the home of Mrs. Mary Blyth, Uxbridge Road, who with her two daughters and niece, will long be remembered for unselfing kindness. From the expressions heard from the delegates, the vote of thanks passed at the close of the conference was not a mere formal expression, but genuine gratitude for highly appreciated open handed, hearty English hospitality. J. BRADEN. Steamship Ethiopia, Atlantic Ocean, Oct. 3, 1881.

## Ecumenical Conference Address.

At the afternoon sitting of the Ecumenical Conference, Tuesday, Sept. 20, the following address was brought up by Bishop Peck, on behalf of the Committee, and unanimously adopted:

THE METHODIST ECUMENICAL CONFERENCE, TO THE MINISTERS AND MEMBERS OF ALL THE METHODIST CHURCHES THROUGHOUT THE WORLD—GREETING.

DEAR BRETHREN.—Some four hundred delegates, representing four million eight hundred thousand members and not far from twenty millions of people in all, assembled in City-road Chapel, London, England, on the 7th day of September, 1881, to look carefully into our condition, history, and responsibilities, and to promote a good understanding and hearty co-operation with each other.

From all known organizations of Methodists (twenty-six in number), we have met for twelve days, and in the spirit of prayer, conferred together, with many evidences of the Divine power and blessing. From distant lands, and of diverse nations and languages, we have enjoyed "the unity of the Spirit in the bonds of peace." We have considered, with as much thoroughness as time and opportunity would permit, many of the great questions which concern the prosperity of Methodism, and we are happy to state that we have reached substantial agreement in all important particulars coming fairly within the scope of our Conference.

You are familiar with the duties of piety and virtue. We shall not, therefore, rehearse them in detail after the usual manner of a pastoral address; but we deem it right to submit to you a few plain, practical suggestions.

With humble views of ourselves let us trust in God only. We are happy to observe decided tendencies to a closer, if not organic union with each other. The example of three of the Methodist Churches in Canada, and two in Ireland, indicates that when Providence points the way, our different bodies in the same country may be brought into one, with promise of largely increased usefulness. Such unions, we believe, should be prudently managed, and when they occur under favorable auspices, should be hailed with great joy.

But while many are praying and waiting for them, let us respect each other, especially in all matters of church discipline, and maintain just and truly fraternal relations; and being one in doctrine, aims, and essential methods, and really one spiritual organism, let us bring together annually in one year-book the results of our labors under God, and be known everywhere as one Methodist Church. To promote these most desirable results we advise that our ecclesiastical bodies frequently exchange fraternal greetings, either by letter or by deputations.

Let the church be regarded as a Divine institution for the salvation of men, by clear conversions and entire sanctification, through faith in Christ, by power of the Holy Ghost; by continued growth in grace; and by constant faithful labors of all its members.

As essential to the edification of the church let us draw the attention and affections of our people to the regular established means of grace, as of Divine appointment. Let us maintain in great strength the public preaching of the word by regularly appointed pastors and by local preachers. Let all our members faithfully attend the holy Sacrament of the Lord's Supper. Let us vigilantly sustain our weekly prayer-meetings and quarterly love-feasts. Let us revive and fully maintain our class-meetings and rest not until all our people attend them with all practical regularity. Let us organize our most devoted men and women for work in neglected districts, to distribute tracts, and look after the poor and wicked; to gather them into the churches and their children into the Sunday-schools. Let this Christian visiting become regular and thorough, and employ all our people in seeking and saving the lost. Let all our local preachers have regular appointments, and let them, as well as the pastors, preach frequently in the open air, or under such shelter as they can find, that the gospel may reach those who do not attend public

service. We will extend the warm hand of Christian fellowship to our evangelical brethren of all the churches. We will encourage preaching and watch carefully the leadings of Providence, and if we find any casting out devils in the name of Christ we will not forbid them, though they follow us. We deem it right that our pastors should lead and avail themselves of all truly evangelistic labors, by godly persons evidently called of God to this holy work for the salvation of souls and the building up of the organized church of our Lord Jesus Christ.

Next to the Christian household the church should be the most delightful home of our children and young people. Let its services, employments, and social refinements fully meet their largest, purest desires for happiness, leading them to "turn away from such diversions as cannot be used in the name of the Lord Jesus." We must, in this and in all proper ways, seek to destroy the worldly influences which are coming in upon us like a flood.

In further definition of the true ideas of the church, we insist upon a ministry called of God, and anointed by his blessing, with constantly-improving culture aiming at the highest; expecting our preachers to be taken from all classes of good and sincere men, insisting that their preaching shall be loyal to the law and the gospel in their revealed penalties of end less punishment to the finally impenitent, and in their holy love for the souls of men. Let all our preaching be "in the demonstration of the Spirit and of power."

We recognize as of the highest importance the conversion and Christian nurture of children. To this end let them be solemnly consecrated to God in Christian baptism, and let us observe with piety and care the obligations of the baptismal covenant. All children are to be regarded as redeemed by the blood of Christ, and hence dear to Him and justly entitled to the tenderest care of the church. They should be taught at home and in all our Sunday-schools the doctrines of our church, and be educated in all the principles of our holy Christianity. Let one day in every year be faithfully observed as children's day. Especially would we charge all our people to see that their children regularly attend the preaching of the word. The Sunday-school is of highest moment for the study of the Holy Bible, and the gracious influences which attend wise and faithful instruction. It should constantly add numbers to its millions in attendance. Its modern progress in scholarly adjustments to the great ends it is appointed to serve give the largest promise as to its future mission. Let it be carried forward by simple means, thorough study, and the constant presence and participation of the adult members of our congregations. It is, however, on no account to take the place of public divine service. Let us, by the promptest and most kindly influences, check the alarming tendencies to this result, and see that we do not in our Sunday-schools rear a generation of church neglectors. In order to do this let the pastor be firmly identified with the Sunday-schools.

In our schools and colleges of all grades we should insist upon reaching the highest standard of excellence in science, literature, and the arts. With the breath and discrimination practicable to a cultivated people, let us lead our students to the purest and largest sources of knowledge; but in the character of professors and teachers, in the principles taught, in Christian privileges, in revivals of religion and loyalty to Jesus Christ, let all our schools and higher seminaries of learning be thorough Methodist institutions. And we beg our people to send their sons and daughters to our own schools and colleges, and especially not to expose them to the noxious and pernicious influences of Roman Catholic schools, or schools of a Romish tendency.

It is fitting that we should move in the front ranks of Christian philanthropy. To render this possible, let all our people, young and old, be trained to the entire consecration of property, and hence to liberal systematic giving, "according to the ability which God giveth." Then not only will our church treasuries be full, but our men of means will bear their proper part in the broader charities required to ameliorate the conditions of the human race.

We have before us the high obligation, in co-operation with our fellow Christians, to give the Holy Bible to all people in all languages.

We must everywhere stand firmly by the true historic Christian Sabbath.

There must be a larger measure of the missionary spirit amongst us. The Lord has set before us everywhere open doors. We must enter these doors and advance in all lands, in our Divine displeasure. While souls, perishing by millions, are crying to us for the gospel, we in our vast numbers, are giving an average of only a few pennies a year for the cause of missions, and expending our means largely for luxuries at home! Brethren, there must—absolutely must—be, from this epoch of our history, a grand uprising of the Methodist people for the salvation of the world. We must, in our giving, make the transition from impulse to principle. For this purpose let correct information be spread everywhere, in periodicals, tracts and volumes; by conversation, lecturing and preaching. Let the monthly concert of prayer for missions become the regular habit of the church. Let not our contributions be confined to missionary days or great public occasions, but let them be frequent and regular and extend through the year. Let all our Sunday-schools become organized missionary societies. Let the missionary cause be remembered every day in closet and family prayer, and become the object of dearest affection and liveliest interest to parents and children. Let us entreat God to give the churches everywhere a gracious quickening of love for souls. Then will our thousands be turned to millions, and more rapid progress than we have ever known will honor God and build up the church in all her interests.

We beg also to say that it is time that our chapels, churches, and institutions of learning should be relieved from debt, and no more of the Lord's precious money be sunk in interest. We are persuaded that with the proper determination this might all be achieved in a brief period of time. We entreat our brethren to move forward in this great enterprise promptly and as nearly as possible, simultaneously throughout the world.

In the building of churches and chapels, let us avoid all extravagances, and study economy, convenience, chaste architecture, and good taste. While we are advancing rapidly in the construction of houses of worship suitable for all classes, let us make the poorest welcome to the best of them, and let us aid the destitute and struggling on our frontiers, and all over the land, to provide houses of worship, however humble, for themselves, their children, and their neighbors. All our families and Sunday-schools should be constantly supplied with periodicals and books from our own publishing houses; and, by the use of fresh, entertaining, and elevated literature, let our people, young and old, be saved from the contaminating influence of a vicious press.

We cannot fail to know that the alarming evils of intemperance demand the prompt attention of all lovers of our race. The world is literally groaning in anguish under the wrongs which come from this evil. It is so general, and so fortified by class interest, and entrenched in the depraved appetites of men that it will not yield to mild remedies, and there are gratifying evidences that there has already begun a grand uprising of Christian power against it. Do we not owe it to the memory of our great founder, whose trenchant words are still ringing round the world, to our history, showing that for more than a century we have led public opinion against this great wrong; and to the truth of our holy religion, to stand in this reform also in the front ranks of philanthropists?

While we must allow that circumstances are diverse in the several countries from which we come, and that our brethren must judge for themselves of what is practicable in methods and imperative in duty where they reside, may we not assure those who are engaged in this struggle that they can depend upon more than four million Methodists to give all the force of a consistent example and of private and public influence to diminish as rapidly as possible, and finally remove from the world, this grievous crime?

With equal earnestness we bear our testimony against war, and insist upon the most earnest efforts of nations to settle all difficulties by peaceful arbitration.

Finally, brethren, we most earnestly desire that our people should avoid all self-landation. We have reached numbers and wealth and power which fearfully expose us to temptations to church-pride. If we yield to these temptations we shall grievously sin against God. There is but one way to avoid our dangers. We must humble ourselves in the dust. We must, in all our millions, consecrate all we have and are to Christ and His holy work. We must reach the vale of humility, at the foot of the cross, and remain there. The

power of mighty faith, of all conquering prayer, and of inward and outward holiness will save us. To this, from this Ecumenical Conference, we send out the call in the name of the Master. Let us cry to God night and day for a great awakening, for a revival that shall shake the nations. Let us call up the old simplicity, directness and holy energy which made us what we are, and thus enter upon a new era of power "to spread Scriptural holiness over all lands."

Let us claim as our inheritance these words of Wesley, "The world is my parish" and "the best of all is, God is with us."

And now, brethren, we commend you to God, and to the word of His grace, which is able to build you up and to give you an inheritance among all them that are sanctified. By order of the Conference.

PERSONAL MENTION.  
—Rev. J. G. Kedalia, late of Texas, is now in the city.  
—Rev. J. C. Hartzell, D. D., has finished his tour of the conferences in the interest of the Freedmen's Aid Society, and he has had excellent success. He went East last week, to remain a month, during which time his post-office address will be 805 Broadway, New York. Northwesten, 19th March.

—Ex-Senator Revels has been chosen presiding elder of a white District Conference in Mississippi. "The world do move."—*Christian Recorder*.

A misprint which started several brethren of the church South, has also misled our contemporary. Dr. Revels is a presiding elder of the M. E. Church.

## OUR SOUTHERN WORK.

LOUISIANA.  
H. J. Wright, Alexandria: "At Stuart's Chapel, Rev. Morant administered the sacrament, and Rev. Ford of Cheneville, preached. Friends from Pineville, Alexandria, Cheneville, Booneville and Spring Creek were present."

Jeese Rogers, Plains circuit: "I had to preach out doors under the trees, as there was no church. I started to preach from house to house. A sisters prayer meeting was organized and they stirred up the male members. Our presiding elder encouraged us, and we have just built and finished a new church 28x40. A basket meeting Sept. 11th, realized \$40."

MISSISSIPPI.  
P. E. Bardwell, Ocean Springs: "Elder Campbell could spend but two days with us. Next time he proposes to give us a week of his time at Hattiesboro. Collection \$10."

W. H. Gallion, Corinth: "Four weeks since we pitched battle with the hosts of sin, and to-day Corinth is praising God for the uniting of eighty-four souls to the church. Corinth has never witnessed such an outpouring of God's holy spirit and the baptizing yearning surpassed anything of the kind ever witnessed in Corinth. Thus making 112 received into the church. Since my administration began here in January past, I received in this revival twelve members from the Baptist church; they stated that in leaving the Baptist church and counseling themselves with me that they believed the Methodist church was the place for them. Brethren pray for continued success."

## GENERAL NEWS ITEMS.

The proceedings of the Central Tennessee Conference came too late for publication this week.

Secretary Windom has been unanimously nominated by the Legislature of Minnesota for United States Senator.

James Wadsworth has been nominated for Congress by the Republicans of Senator Lapham's district in New York.

It is said that there are no Irish among the Mormons, and that no converts to Mormonism were ever made from the Catholic Church.

In fifty-one out of fifty-four counties in West Virginia, license for all intoxicating liquors is refused. Meetings are held and literature circulated, and the public sentiment is rapidly advancing toward total prohibition.

The effort to educate the Indian children at the Hampton school in Virginia, and at Carlisle, Pa., have been so successful that it is proposed to enlarge the school accommodations so as to provide for 1000 pupils at each place.

Four African expeditions are about to be undertaken simultaneously. Their explorations will be conducted upon separate lines, but the four parties hope to meet at the end of their perils. For the purpose of sending news to Europe, the expeditions will take with them about 5000 carrier pigeons.







## Young Folks' Corner.

## DO WHAT YOU CAN.

Don't think there is nothing  
For children to do;  
Because they can't work like a man;  
The harvest is great,  
And the laborers few;  
Then, children, do all that you can.

You think, if great riches  
You had at command,  
Your zeal should no weariness know;  
You'd scatter your wealth  
With a liberal hand,  
And succor the children of woe.

But what if you're nought  
But a penny to give?  
Then give it, though weary your store,  
For those who give nothing  
When little they have,  
When wealthy will do little more.

It was not the offering  
Of pomp and of power  
It was not the golden begonia—  
Ah, no! 'twas the mile  
From the hand of the poor,  
That Jesus applauded and blessed.

## The Heroic Maiden.

A few centuries ago there lived in France a very beautiful and pious maiden. Her parents never taught her to read or write; but at her mother's knee she learned the doctrine of religion. While quite young she would visit and care for the sick, help the poor, and give up her own to the fugitive in time of war. In front of her father's house there was a small forest called the Fairies' Wood, and at a fountain near the Fairies' Tree this young lady would often linger. She would often go to church and perform all the duties of religion, and when a very young child became noted for her piety. She felt that God was calling her to help her much-loved France. Her parents and relations were angry at her for thinking of doing anything that would appear inconsistent in a modest maiden. She left her home when only seventeen years of age and went to her uncle, to whom she told her feelings with respect to her mission. She stated that God had been telling her for the last five years that she was sent to deliver Orleans and take Charles VII. to be crowned at Rheims. Some believed her story, and some looked upon her as a saint; but there were some who hated her very much. Many people brought their sick friends to her to be cured of their disease, and some desired her to raise their dead relations to life; but she said she had no power to work miracles. The people of Vaucouleurs bought her a horse and equipped it for her mission, and the inhabitants of Poitiers looked to the house where she was staying to see her. After a time many were in her favor, and she set out with the army to the siege of Orleans. She was clothed in white armor, rode upon a black horse, had a small ax by her side, carried the sword of Saint Catherine in her hand, and also a white standard. Upon her standard was a representation of God bearing the world in his hand, and two angels standing at his right hand and his left. The sight of this standard in war gave inspiration to the soldiers, and her pious gave enthusiasm to her followers. Many of the old captains who in former days were noted for their valor and cruelty, bowed with her at prayer and confessed their sins. Amongst those captains who sought the reformation of their lives was Gilles de Retz, the original of Bluebeard.

This pious maiden was wounded twice in her engagements with the enemy, but recovered from her wounds. She was successful at the siege of Orleans, and was the means of Charles VII. being crowned at Rheims. Possessed of a kind and sympathetic nature, she wept when she saw the blood of her enemies spilled upon the ground, and sometimes sprang from her horse to dress the wounds or speak a kind word to the dying soldier. She engaged in the war only because she felt it was the only means of accomplishing her mission. By her courage she won the hearts of many to her cause, and with her genuine piety she drove away the vices that oftentimes accompany military life. After the coronation of Charles was captured by the enemy. After a long trial she was condemned to be burned at the stake, because she believed she had no right to appeal to the people for help or assistance. She said she received her mission from God, and was subject to no man on earth. She was not assigned to the flame, and said the noise of the multitude and the humming of the faggots, she uttered her last word "Jesus" and passed away from this earth of ours.

There were some things in her life that it would not be profitable to imitate, but she will be remembered for her good sense and piety, courage and enthusiasm, and her devotion to France.

Perform your mission in life as faithfully as she did, and keep your soul in pure in heart through all the weary labors of the world, and you will be doing the right as much as she, and never regret having heard the name of the Maiden of Orleans.

## OUR SOUTHERN WORK.

## TEXAS.

S. D. Weathered, Milam: "Our pastor has charge of a sixty mile circuit. Membership has increased to 128. We have built a parsonage, and have a nice church, with seats and pulpit."

J. Clayton, Brownsville: "I have organized a nice Sabbath-school here, but we have no where to preach in, the people are poor and don't think they can take care of a minister. I am trying to encourage them to help themselves. I find some desiring our prayer here, a few parents and a heap of children here. We need a female teacher. Girls here have no society; they are to be pitied. Without their virtue our people here can never improve. \$6.30 has been gathered for the Sabbath-school."

A. Lockhart, Denison: "I have just returned from the Chickasaw Nation, Indian Territory. My business was to organize a benevolent society, while I used all diligence to establish the M. E. Church. I spent two weeks in the Nation, and found some very wealthy colored people. They say they want teachers and preachers. I established one appointment with five members and three probationers. Elder Gates held my quarterly on the 10-11 of September, the pastore preside as follows: received in full connection, ten probationers, sixteen, infants baptized sixteen. One Sunday-school; officers and teachers five; twenty-six scholars; average attendance, fourteen collections as follows: for pastor \$13; for the elder \$3.20; for building church \$30. The trustees here bought a church lot in Pilot Point. All male members promise to pay five dollars; each female two dollars and a half. I shall if the Lord permit me will be able to have a church to worship in. Rev. S. Gaters is spending several days in Northern Texas. He is looking up the interest of our church. He thinks by the aid of the Church Extension Society, we will soon have a church in Denison, and the last of this week will have the church lot in Sherman secured. The elder is much beloved. Pray for us."

One day last week some Chinamen who were bearing the body of one of their friends out of this city for burial, were hooted and howled at by a crowd which some of the papers describe as made up of "Americans." This is carrying courtesy to great lengths; for it is perfectly certain that the crowd was not composed of natives of this country. Why is it that respectable Irishmen have so little control of the fools of their race who are on every occasion prompt to disgrace their blood? One would think that the priests alone were able to repress these stupid mobs.

Lydia E. Pinkham's Vegetable Compound is a remarkable remedy for all those painful complaints and weaknesses so common to our best female population. Send to Mrs. Lydia E. Pinkham, 233 Western Avenue, Lynn, Mass., for pamphlets.

Mr. Conkling was a great political "boss." When Collector Robertson entered upon the duties of his office at the port of New York, the other day, one of his first duties was to look up the horde of office-holders who had been put into place by Mr. Conkling. It was not much of a horde. It consisted of a widow and her son and a one-armed soldier from Union. The ex-Senator had not made any while the man about. But that pattern civil service reformer, George William Curtis, had seventy-five fellows ensconced there—foremost of whom was his brother, with a soft thing of \$2,200 a year.—Burlington Hawkeye.

"How do you manage," said a lady to her friend, "to appear so happy all the time?" I always have Parker's Ginger Tonic handy," was the reply. "And thus keep myself and family in good health. When I am well I always feel good-natured." See other column.

A Christian is always on the perch or on the wing; he is always reposing in God, or in flight after Him; and the latter is as good an evidence of religion as the former; for delight is not only a part of complacency and affection, but also fear, complaint, desire—fear of losing the object; complaint of enjoying so little of it; desire to obtain and feel more.—Henry.

AGENTS AND CANNASSERS make from \$25 to \$50 per week selling goods for E. G. Kidwell & Co., 10 Barclay street, New York. Send for their Catalogue and terms.

The New York Republicans have put a poet on their state ticket. Francis Miles Finch, the nominee for judge of the Court of Appeals, is the author of the well-known poem "The Blue and the Gray."

**ROYAL BAKING POWDER**  
Absolutely Pure.

Made from Grape Cream Tartar. No other preparation makes such light, airy, hot breads, or luxurious pastries. Can be eaten or dissolved without fear of its results from heavy indigestible food. Sold only by all grocers.

ROYAL BAKING POWDER CO., New York.

If the precedent has never been squarely set that the family of a President dying in office become the wards of the Nation, the time has come to set it, and Congress should take prompt action upon the subject. There is certainly no good reason why the rule which is applied to the case of a Congressman should be checked at the death of a President. The consideration of this matter brings to the mind one pregnant reflection. James A. Garfield died, having attained the highest honors a country which is the hope of the world had to bestow, and he had not accumulated, at nearly fifty years of age, more than \$25,000 worth of property. Like Agassiz he had "too busy to make money."

Don't Know Half Their Value. "They cured me of Ague, Biliousness and Kidney Complaint, as recommended. I had a half bottle left which I used for my two little girls, who the doctors and neighbors said they could not be cured. I would have lost both of them one night if I had not given them Hop Bitters. They did them so much good I continued their use until they were cured. This is why I say you do not know half the value of Hop Bitters, and do not recommend them high enough."—B. Rochester, N. Y.—American Rural.

THE GREAT CERMEN REMEDY FOR RHEUMATISM. Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

THE END OF THE WORLD. Predicted by Preter and Endorsed by Many as to Occur This Year.

A Scientific Issue Taken by Others and of Little Comfort to the Adventists.

THE BEST OF THE BEST. A Scientific Issue Taken by Others and of Little Comfort to the Adventists.

THE BEST OF THE BEST. A Scientific Issue Taken by Others and of Little Comfort to the Adventists.

## THE NEW HYMNAL.

Pearl, Double Column.  
Cloth, each, 40 cents.  
Cloth, red edges, 40 cents.  
Marocco, gilt edges, \$1.50.

24 mo.  
Cloth, each, 50 cents.  
Cloth, red edges, 50 cents.  
Marocco, gilt edges, \$1.50.

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WHOLE NUMBER 484

The steamer Wisconsin sails from Liverpool with 400 Mormon on board.

The German elections place Prince Bismarck in the minority to the Reichstag.

The decrease of the public debt of the United States in October was \$48,321,458 27.

The President appointed John Harris surveyor general of the United States, district of Montana.

The Russian government has appointed a commission to inquire into the best means of diminishing drunkenness.

Of 200,000 householders in the large towns of Lancashire, England, nearly 160,000 have declared in favor of prohibition.

At the recent session of the Book River Conference, Rev. Dr. Luke Hitchcock was appointed Presiding Elder of the Chicago District.

Bishop and Mrs. Jesse T. Peck celebrated Oct. 13, at their home, Syracuse, in the midst of a large circle of friends, their "golden wedding."

The Supreme Court of Wisconsin decides that money loaned Sunday, and for which payment is promised on that day, can not be recovered if the borrower desires to pay.

Mr. Walter, of the London Times made the rather apt criticism Philadelphia, that while it offers magnificent buildings it lacks a miserable traveler to pluck his carcass away from avoidable payments."

General Halderman, commanding general of the United States Army, has refused to grant some protection and the use of the United States flag to dentists in Spain and Spain.

The United States steamer Albatross, which for the past month has been cruising in the Arctic seas in search of the missing exploring ship Jeannette, arrived at Halifax, Nov. 1.

Chief Justice Hunt, of Utah has decided that the naturalization of delegate Cannon was a nullity thereby sustaining Governor Hare's position in refusing to seat that Cannon had been elected to Congress.

The Mechanics National Bank, Newark, N. J., closed Oct. 31, in confusion by the cashier that millions would not cover its liabilities. The cashier had engaged in Wall street speculation and is now in custody.

In his exploration in the south of the So-malia Africa, Mr. Revell has found the vestiges of Greek colony to which a Greek white tribe had attached.

The arms, the clothing, the food and the physiognomy of the people of the tribe confirm this opinion.

President Payne, of the Wesleyan University, reached home in Delaware, O., on his return from the Roundwood Conference, on Thursday, Oct. 13, received a most enthusiastic welcome from the academic faculty. The University has menaced this year more than 1000 with more than 500 are already within its halls, and number increasing daily.

A special to the Vindicator

**Herald:**—A startling action was perpetrated on the instant, near the store on Vine place, in Sharkey county. Five colored men were on their way to a meeting. They were followed by men from the bushes, and, refusing to stop were fired. Perry Thompson was killed, and two others were wounded. It is believed that shooting was done for purposes. The parties concerned had done nothing to provoke shooting. Since the above was received of the death of other negro and a large meeting held in Sharkey. As news of the circumstances circulated through the great discontent of the negro population the perpetrators commenced measured terms. Joor immediately went to the other side and called a guilty party. It is a mistake was made on this party but it was not to shoot a prominent politician, and a person (the father) was the same.



































































years suffering; upon her hands with the double strokes of partial paralysis and complete insanity she broke down; and in the midst of her sufferings she was brought from New Orleans a few weeks since among her friends and relatives in this parish who did all for her that the medical skill could suggest. She insisted that in her last hours —

“ This world was not her home.  
She sought a place in heaven,  
And before reaching her last the exile’s end  
“ Pried with delight my raptured soul  
Would here no longer stay;  
Though Jordan’s waves around me roil,  
Fearless I’d launch away.”

And thus ended the life terrestrial of an other witness that Jesus Christ is the Son of the living God.

her cross over. All at once she stopped, she gagged; and she said, "Yonder come James; he is coming for me; good by; and she peacefully took her flight.

By the grace of God we'll meet her!

For sixteen years Sister Ellen L. Ward has been in the faithful service of the Church, and she beloved of who knew her; in her heroic struggle however with her late husband whose death was mentioned in the columns of this paper about eight months ago, and who after

"The moral significance and  
 success of the convention can be  
 overestimated. It may be  
 that no single case must  
 take all in all,  
 and between  
 the great intervention  
 the Vols. C.

to Washington. Mr. Ellis is now in possession of the office of Survey General. Mr. Brewster speaks kindly of his successor, and expects and deserves to receive a recognition from the administration hereafter.

—Rev. W. O. Lynch, President of the Kansas District, Center Baker University, the writer of the following letter to the editor of the Kansas City Press:

sixteen years Sister Ellen has been in the faithful service of the Church, and the beloved of all who knew her; in her heroic struggle with her late husband whose death is mentioned in the columns of this paper eight months ago, and who after

he is coming for me; good by; she peacefully took her flight. The grace of God we'll meet her in sixteen years. Sister Ellen has been in the faithful service of the Church, and the beloved of all who knew her; in her heroic struggle with her late husband whose death she has just announced. She is mentioned in the columns of this paper eight months ago, and who after

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Ticket Office 23 Camp Street, O  
of Common.

**J. W. Coleman**  
Assistant General Passenger Agent

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[illegible]











**Salem, N. J., Oct. 10.**  
Mrs. Susan Ann, No. 11  
street, Baltimore, Md., had for two  
years been a sufferer from some  
in her limbs. She tried many  
without any favorable results. Had  
to hear of St. Jacobs Oil, she con-  
sulted to try it. The result was  
The sore healed, the pain vanished,  
is now well again.















Important to Grocers, Packers, Hucksters, and the General Public.

## THE KING FORTUNE-MAKER

A New Process for Preserving all Perishable Articles, Animal and Vegetable, from Fermentation and Putrefaction. Retaining their Odor and Flavor.

"OZONE" - Purified air, active state of oxygen. - Webster.

This preservative is not a liquid, pickle, or any of the kind, but is a gas, and is simply a purified air, active state of oxygen, and is applied by a new process. Ozone is the all-potent principle of every atmosphere, and possesses the power to preserve animal and vegetable structures from decay.

There is nothing on the face of the earth that so readily decays as meat. Ozone is a new preservative, and will preserve meat for a long time in a perfectly fresh and palatable condition.

The value of Ozone as a natural preservative has been known to our able chemists for years, but until now, no means of producing it in a practical, inexpensive, and simple manner have been discovered.

Microscopic observation proves that decay is due to the action of minute germs, that develop and grow upon animal and vegetable structures. Ozone, applied by the new process, kills and destroys these germs, and thus preserves the meat from decay.

At our office in Cincinnati we can show you the results of our process, and you will see that it is a perfect one. We will also preserve, free of charge, any article that is brought to us, and will return it to you in the same condition as when it was brought to us.

Our process is so simple that a child can operate it, and it is so successful as a man. There is no need of any special apparatus, and the process is so simple that it can be operated in any place.

A room filled with different articles, such as eggs, meat, fish, etc., can be treated at once, without additional trouble or expense.

It is a fact, that in the case of every thing you can treat it with ozone, and it will be preserved. We do not get a live man interested in each case, but we do get a live man interested in each case.

There is no town in the United States in which a live man can not make any amount of money, from \$100,000 to \$1,000,000 a year, that he can make by using our process. We will show you the results of our process, and you will see that it is a perfect one.

At the foot of the steps leading to the judgment seat, the engraving is only sold by subscription, and the price is \$5, or about \$30. It is absolutely impossible to secure a copy at a less price, except through this office.

The engraving is the most beautiful and the most important of the series. It is the only one that is not a reproduction of an old work, but is a new work, and it is the only one that is not a reproduction of an old work, but is a new work.

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## IMPORTANT NOTICE.

### THE AMERICAN ART EXCHANGE

Begs leave to call the attention of the American people to its mode of business, and to the support of the art-loving public.

We call, as fast as possible, bring out in this country, in the highest style of art work, every famous art work of the Old World, and at prices which will enable the people of moderate means to adorn their homes with the choicest art works.

As an introductory example of the quality and style of work which will be produced by us, we will take pleasure in forwarding to any applicant a Complimentary Copy Free of the first edition of art work produced by us in America.

Visitors to the Dore Gallery, London, will remember the superb painting, occupying nearly an entire side of the splendid gallery, entitled,

"CHRIST LEAVING THE PRAETORIUM."

Of this magnificent painting—the most important of Dore's works—a pure line steel engraving has just been completed in England. The engraving is only sold by subscription, and the price is \$5, or about \$30.

It is absolutely impossible to secure a copy at a less price, except through this office. The engraving is the most beautiful and the most important of the series.

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## Conference Notices.

Okolona District, Mississippi Conference.

The second district conference of the Okolona District, Mississippi Conference, M. E. Church, will convene in the M. E. Church at Okolona, Saturday morning at ten o'clock, January 14th, 1892. The literary and religious exercises have already been published; a full attendance is expected to be present. The members of the annual conference will come prepared to go from Okolona to Abbeville to the annual conference of the M. E. Church, P. E. Columbus, Miss., Dec. 2, 1891.

Buy No Holiday Present.

Without seeing Dr. Scott's beautiful (pure) Electric Hair and Flesh Brushes, during the next 80 days. Everybody may have them on trial, and if they fail to cure Headache, Neuralgia, Rheumatic Pains, etc., in a few minutes, or quickly cure Dandruff, Falling Hair, and Baldness, the price will be returned, and Drug and Fancy Stores, or sent by mail on receipt of \$3.00 by G. A. Scott, No. 842 Broadway, Philadelphia, Pa.

(Circular 1st-10 Cities.)

Mr. Thomas Lewis, 29 Butler street, informed us that for seven years he was afflicted with that dreadful malady, Sciatitis, and being induced to try Dr. Jacobus Oil, found almost immediate relief therefrom, and is now perfectly cured.

A GRAND MASS MEETING.

Will take place at the Woman's Chapel, M. E. Church, First Street, between Dr. and W. Deane, Tuesday, December 27th, 1891, at seven o'clock, p. m.

The object of the meeting is to take into consideration the condition of the church, and to elect a new pastor. The meeting will be held in the afternoon, and the price is \$5, or about \$30.

It is absolutely impossible to secure a copy at a less price, except through this office. The engraving is the most beautiful and the most important of the series.

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## \$25 TO \$50 PER DAY

Can easily be made by using the Celebrated

### VICTOR WELL AUGER

—AND—

### Rock Boring Machinery,

In any Part of the Country.

We mean it, and are prepared to demonstrate the fact. They are operated by either Man, Horse, or Steam Power, and bore very rapid. They range in size from 3 INCH TO 4 1/2 FEET IN DIAMETER, and will bore to any REQUIRED DEPTH! They will bore successfully and satisfactorily in all kinds of Earth, Soft Sand and Limestone, Bituminous Stone Coal, Slate, Hard Pan Gravel, Lava, Builders' Sandstone, and Conglomerate Rock, and guaranteed to make the very best of Wells in Quick Sand. They are light running, simple in construction, easily operated, durable, and acknowledged as the best and most practical machine ever made. They are endorsed by some of the highest State Officials. We contract for prospecting for

## Coal, Gold, Silver, Coal Oil,

—AND—

### All Kinds of Minerals.

Also for sinking Artesian Wells and Coal Shafts, &c. We also furnish Engines, Boilers, Wind Mills, Hydraulic Rams, Horse Powers, Brick Machines, Mining Tools, Portable Forges, Rock Drills, and Machinery of all kinds.

Good active Agents wanted in every Country in the World. Address,

Western Machinery Supply Depot,

511 Walnut Street, ST. LOUIS, MISSOURI, U. S. A.

State in what Paper you saw this.

## ANNOUNCEMENT.

### YOUTH'S COMPANION.







# Southwestern Christian Advocate.

VOL. 16—NO. 52.

NEW ORLEANS, LOUISIANA, THURSDAY, DECEMBER 29, 1881.

WHOLE NUMBER 491.

## THE SOUTHWESTERN

Published weekly, except on Sundays and public holidays, at No. 100 Camp Street, New Orleans, Louisiana.

Published by J. C. HARTZELL, Proprietor.

Entered as second-class matter, June 15, 1879, under post office No. 100, New Orleans, Louisiana.

Acceptance for mailing at special rate of postage provided for in Act of October 3, 1879, authorized on July 1, 1881.

Postage paid at New Orleans, Louisiana.

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## Public Education, State Auditor

Report of Prof. Fisher, Superintendent of Public Schools in this State, and many others of the representative people of the State and

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## Our Irish Letter.

The Educational Conference is over and nearly all the delegates have departed to their own homes. The Conference was successful in its results; what the more distant fruit may be it might be premature to conjecture. There was little friction in the deliberations of course all did not see eye to eye. Differences of opinion were expressed, and the hours of the sessions were often wasted in their

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Editorial

## Home Missionary Meeting at Cleveland, O.

A meeting of great interest was held in the First Methodist Church at Cleveland Thursday evening, October 25th. Mrs. Rutherford B. Hayes, the accomplished wife of ex-President Hayes, who is President of this Society, presided with grace and dignity, introducing the speakers with pertinent and appropriate remarks. Mrs. John Davis delivered the opening address, in which she set forth in a graceful and impressive manner the object of the Society and the instrumentalities by which it was to be effected. She showed that the Society was in perfect harmony with the various Missionary organizations of our Church, and would do, if it could secure the funds, for the needy and destitute parts of our own land what the Woman's Home Missionary Society does for the heathen of foreign lands. Mrs. R. B. Hayes followed, illustrating the necessity of united effort in furnishing funds for the support of missionaries in the South and upon our frontiers, explaining the method of organizing auxiliary societies. She gave several touching incidents of the work, and the success achieved by the missionaries in the field. Bishop Wiley followed in one of the most thrilling and convincing speeches that we have heard for many a day. He gave several reasons: 1. Why this Woman's Home Missionary Society should exist. 2. Because no other organization can do the work; 3. In view of the nature of the work, it being woman's work among women for women. II. He submitted a graphic description of the work to be done: 1. In the South among the women of color, in their homes, educational assistance in getting rid of the curse of slavery; 2. In the Territories, New Mexico, Utah, the Bishop drew a startling picture of the abominations of Mormonism in the heart of our country, which produced a deep impression; 3. Among Indian women; 4. Among Chinese and Japanese, especially on the Pacific coast; 5. Home missionary work in connection with each Church and society. III. The United States as a great and important missionary field was eloquently set forth and sustained by facts and arguments with such convincing power, that we could hardly refrain from calling for \$1,000,000 to be placed in the treasury of our Home Missionary Society for this home field, and another million for the foreign field. It is time to take hold of saving the whole world in real earnest. Mrs. Prof. Williams of Delaware, O., made a most interesting and effective plea in behalf of this new Society. Our sister, she said, had been nobly, in they could do still more, they could and would give a generous support to this cause as soon as the claims were fairly laid out. Through the hour was spent by Mr. Williams held the audience by his interesting and able speech. Dr. Young's asked for membership, life membership, and all showed for the erection of a dwelling house in Salt Lake City in connection with our Seminary for the education of girls. A large number were taken, and a real enthusiastic subscription and collection was raised. The Society has resolved to attempt to raise \$5,000 for a boarding house in Salt Lake, and this amount is divided into shares of \$10 each. These ladies appeal to the whole Church to aid in this enterprise, and solicit purchasers of this stock from our members.

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### Bishop Warren in the South.

Bishop Warren has completed his presidency of the four Texas Conferences. It was our pleasure to be with him at two of these Conferences, and to study his methods and spirit. In elevating him to his present high office, the church did not err. He comes of good stock, as has a splendid physique capable of hard work. Whether it be seeking Monte Rosa and Matterhorn as he is now telling the church in the Christian Advocate he did last summer, or enduring the fatigue of extensive travel and constant labor, he is always fresh and vigorous. Such a physique under the domination of a cultured mind and a pure soul, makes prolonged intense mental and spiritual activity a pleasure, and gives to the preacher a voice clear, full and persuasive. Bishop Warren, under such a domination has Bishop Warren. He has written from books and what is better, from practical life. He believes in the church, its theology, its polity, and is himself a product of the church and its life. Without seeming to do so, he steps into the midst of a conference and as one feels its pulse and adjusts himself to the work of ministering to it. We saw him open the Central New York conference at Penn Yan last fall. Bishop W. O. Haven was to have presided, but had instead been transferred into the hands of Bishop Warren. Bishop Warren, who had been called from St. Louis, came from St. Louis and took the place of Bishop Haven. Bishop Warren, who had been called from St. Louis, came from St. Louis and took the place of Bishop Haven. Bishop Warren, who had been called from St. Louis, came from St. Louis and took the place of Bishop Haven.

### What are Your Boys and Girls Reading?

This is a subject that at once addresses and commends itself to the attention of every thoughtful parent. No experienced and wise parent will allow his boys and girls to read just what they may perchance get into their hands. As to reading, they will read, if they cannot get good sound reading, they will read the trashy literature that floods our cities and towns. Bad books and papers exercise the same influence upon the molding of character as do bad companions. Beware of these evil agencies in the hands of your children. Supervise the choice of their books and other reading matter and see that none but pure and sound matter comes to their hands. A prominent pastor in one of our Eastern cities after giving the subject several weeks study declares that "nothing more imperatively demands the attention of moral reformers and the public authorities than the great evil of vicious literature." Nearly every week some boys are led to many desperate deeds by reading sensational newspapers and other worthless and dangerous trash. The State protects its citizens from public nuisances and should protect the rising generation from the baneful effects of sensational and vicious literature, by stamping out the circulation of demoralizing literature. Parents, too, cannot escape their responsibility in this matter. They should supervise the reading of their children and provide their homes with good wholesome Christian newspapers and attractive books.

### Prohibition in Kansas.

The temperance war wages warmly in the State of Kansas. Many battles have been fought. Thus far alcohol has been defeated at the polls; in the legislature; in the jury box and on the bench! But still the war goes on, backed by a healthy, awakened public sentiment. Gov. St. John, under the constitutional provision, making it his duty to see that the laws are faithfully executed, has ordered \$100 reward for the conviction of each person in Atchison, Leavenworth, Kansas City, Kansas, Wyandotte and Dodge City, found guilty of selling intoxicating liquors in violation of law. \$100 is offered for the conviction of those maintaining a nuisance, \$300 for the conviction and removal of City Marshals failing to perform their duties under the temperance law; \$100 for the conviction of policemen; \$500 for the conviction of Sheriffs; \$500 for the conviction of County Attorneys; and \$500 for the conviction of manufacturers, all in the counties designated. The noble and energetic Governor proposes to let no guilty man escape.

We invite the special attention of our readers to the very interesting communication of Rev. I. G. Pollard, presiding elder in the Little Rock Conference, in another column, wherein we receive the glad news of the conclusion of a whole annual conference of the Union A. M. E. Church to the M. E. Church. By this transaction, twenty-five local and traveling elders, deacons and preachers, 300 Sunday-school children, three church properties and four others, the deeds of which cannot be proved just yet, and a vast field is opened and come under the control of the M. E. Church. The thanks of the whole church are due to Rev. I. G. Pollard, and all assisting faithfuls and all who, under God, brought about this glorious consummation.

The sugar crop will probably show a falling off of at least 40 per cent, which will doubtless cause many of our readers to apply themselves to the study of practical economy. There is such an easy and natural tendency to commence the great work of reformation and return by dropping off the church paper, curtailing the gifts to church benevolent and charitable purposes; that we deem it our duty to present our readers to begin their reformation at the right place, on their tobacco, cigars, and other needless, if not harmful, self-indulgences.

The trustees of Wesley chapel at Chicago, Ill., have issued their circular inviting all churches to come to their annual conference at Chicago, Ill., on January 1, 1892.

### Congratulations, pledges and expressions of support are pouring in from all sides upon our Assistant Editorship of the SOUTHWESTERN CHRISTIAN ADVOCATE, and shall do all in my power to forward its interests.

Also one of our most prominent pastors in Shreveport in a personal note to our Assistant Editorship of the SOUTHWESTERN CHRISTIAN ADVOCATE, and shall do all in my power to forward its interests. "You may rest assured, that your appointment will be strongly endorsed all along the line."

Brothers of the Louisiana Conference and those recommended for admission, will please take notice that upon the presentation of their credentials or licenses, they can get tickets for three cents a mile each way on the Morgan's L. and Texas Railroad from any portion of the road to and from Franklin, the seat of the conference. N. B.—Be sure not to forget your credentials.

Are you closing this year's transactions? How stands your account with yourself, your neighbor and your God?

### PERSONAL MENTION.

—Geo. W. Cable, the author, has been elected corresponding member of the New York Charities Aid Association. —Dr. J. M. Buckley, editor of the Christian Advocate New York, has our sympathy in the bereavement of his family in the loss of his stepson, Mr. Leslie I. Staples. —Rev. P. Blue, Aberdeen, Miss., was very greatly surprised by having a nice suit of clothes presented to him by the young men of that city, who were not members of any church.

—Rev. Dr. Hoyt, of the Western Christian Advocate, after an extensive tour in England and on the Continent, and a lengthy and perilous voyage, has returned from the Continental Council.

—Rev. Jas. W. Reid, the originator of a remarkably successful system for paying church debts, is leaving for England and on the Continent, and a lengthy and perilous voyage, has returned from the Continental Council. —Rev. Dr. Hoyt, of the Western Christian Advocate, after an extensive tour in England and on the Continent, and a lengthy and perilous voyage, has returned from the Continental Council.

### OUR SOUTHERN WORK.

LOUISIANA. —H. J. Wright, Alexandria: "After Omaha held the third yearly conference at Spring Creek Church, the first ever held there. We were treated splendidly. An application was signed for \$75 for this church, as there is not a comfortable church in this locality. We shall not sit down for ten years in a log house."

John Everett, Merion: "In a protracted meeting we received about 40 members and backsliders reclaimed."

I. L. Pratt, Corinth: "I have just closed my rounds of protracted meetings on the Corinth circuit and we have had a glorious time. I have concluded to write a brief account of our success, so that others may see that we are not behind in doing our Master's will in this part of the moral vineyard. Our last meeting was at Sandhill church at which place we had an interesting time and one objector from Sandhill went to Mount Olive, at which place we held a union meeting of five days, and had seven converts, all then joined the M. E. Church. From Mount Olive we went to Mount Zion, and held a beautiful church that was finished in September. We started our meeting at Mount Zion with nine members and closed with fifteen; with the latter number we organized the church. After a rest of five days we again started our protracted meetings at Oxbow at which place the Lord again blessed us with fourteen converts, thirteen of them joined the M. E. Church. After closing our meeting at Oxbow we met our presiding elder, J. M. Shumper, at Tusculum, and right lines I will say that Bro. Shumper is in this district. He is the right man in the right place. He has been with us the past week and he has been a great blessing to us."

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### ARIZONA.

R. Boone, Centre Point: "I have had a great deal of work to do, and have held six protracted meetings, of three churches, two are ready for worship. The elder held our quarterly, and twenty members were present, some came forty miles to attend."

G. W. Taylor, Hope and Washington: "Have closed on third quarterly conference; 4 converted, 2 joined, and 4 adults baptized. We began here without a friend or a place to preach in; now we have a small chapel most finished, one acre of land, 7 full members, 3 probationers, 30 Sabbath-school pupils. The old church is becoming firmly planted."

### GENERAL NEWS ITEMS.

The Governor issued a proclamation convening the Legislature in ten days' additional extra session, commencing Monday last, for completing the unfinished business of the present extra session. A bill removing the disability incurred by many political leaders in Virginia, by violation of the anti-dueling law, was passed, notwithstanding the protest from many citizens and prominent divines. Commissioner of Internal Revenue Baum, received a dispatch from Andrew Clark, Collector at Atlanta, stating that he had seized since December 1, 10 distilleries, 10,000 gallons of beer and mash, 300 gallons of low wine, 49 gallons of whiskey and 500 bushels of malt, and made 11 arrests.

The Secretary of State received the following dispatch from St. Petersburg, concerning the Herald exploring expedition to the North pole: "The Jeannette was crushed in ice, June 21, latitude 77° 15' north, 157° 15' west. The crew embarked in three boats. They were separated by wind and fog. Boat No. 3, with 11 men, Engineer Melville, commanding, reached the mouth of the Lena September 19. Subsequently boat No. 1, with Capt. DeLong, Dr. Ambler and 12 men, reached the Lena in a pitiable condition. Prompt assistance was sent. Boat No. 2 had not been heard from."

The Senate confirmed Senator Howe, of Wisconsin, as Postmaster General; Justice Horace Gray as Associate Justice of the Supreme Court; and Thos. G. Acheson as United States Assistant Treasurer at New York City. Wm. H. Trevelock was appointed Navy Extraordinary and Minister Plenipotentiary to the republic of Peru, Chili and Bolivia; George M. DeLoach, United States Attorney for the Southern District of Alabama; and the following postmasters: Louisiana—S. B. E. Shoomaker, Baton Rouge; L. DeLoach, Donaldsonville. Texas—J. W. Hammons, Brenham; E. E. Taylor, Bonham; J. Donaldson, Sherman.

Sunday School Teacher's Institute. DEAR EDITOR: The Cypress circuit Sunday School Teacher's Institute, closed its third session in Price's Chapel M. E. Church, Friendship, Tenn. It commenced Wednesday, October 12th, at 8:30 p. m., and continued until Sunday at 11 a. m., with increased interest each night. This Church was crowded with both white and black each session. H. M. Price and H. McGarry were chosen Secretaries. M. M. Price read the fifteenth didactic essay, with great credit to the occasion. The following topics were discussed with credit to the speakers: 1. What is to be taught. 2. The eye and the will of teaching. H. McGarry, 3. To what peculiar dangers are our young men exposed. I. M. Powell, 4. The importance of Bible instruction. H. McGarry, 5. The importance of Bible instruction. H. McGarry, 6. The importance of Bible instruction. H. McGarry, 7. The importance of Bible instruction. H. McGarry, 8. The importance of Bible instruction. H. McGarry, 9. 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**Lost Friends.**

Mr. Editor—I wish to hear from my mother or some of my relations. My name is Cherry Ann Allison. I was born in Greenville, Virginia. I was sold when I was about sixteen years of age to William Watkins in Petersburg. I and all my family formerly belonged to William Wyatt. My mother was named Susan Allison. My father Cain Allison, Sister Mary, brother Edmund, Peter and Robinson Allison. My mother had three brothers, Joe, George, and Mason Avery and two sisters, Jennie and Lillie. Jennie lived at Sneed's plantation, 25 miles from Greenville. My mother and sister Lillie were sent to Wm. Wyatt's cotton farm in West Tenn. Aunt Jennie had three children, Sandy, Harriet and Nancy Wyatt. My uncle Joe's wife was named Martha. The overseer of Sneed's plantation was McRichardson. My father was a miller and kept his mill on the roadside just at the edge of the river. My father's brother was named Nelson Allison, he was a blacksmith by trade. Address me 226 Unadilla near Claiborne, New Orleans.

CLERRY BERTOLLOTTE.  
DEAR EDITOR—I desire to inquire for my brother John who once belonged to a man by the name of Doctor Coleman in Raleigh Shelby county, Tennessee. The said Coleman owned our mother and our mother's four children. The said man John was the oldest, Jane our sister, the next oldest, brother Henry next oldest, Dennis the youngest. Coleman took John from Raleigh to Memphis in or about the year of 1845 or 1846, sold him to a man by the name of Watson, who carried him to Mississippi, near Holly Springs. Any one who may find my brother and send him to me, I will make him a present of \$10. Address me, DENNIS D. BRANCH, McAdams Station, Arkansas.

DEAR EDITOR—I wish to find where my friends are. Their names are: Wanda, Bill, Jim, Cornelius, Richard, and Ella Francis Horton. They are all brothers and sister whom I left in West Point, Green county, Georgia. To the best of my recollection Wanda Horton's age is about 35, Bill 33, Jim 27, Cornelius 25, Richard 23, Ella Francis 21. James and Wanda were in Warren county, Georgia. I am acquainted with their brother, Charley Horton. Address me at Conway, Franklin county, Arkansas.

JAMES R. BAXTON.  
Information wanted of my mother. Her name was Mary Thompson. I was sold when I was ten years old. I was taken from Brookville, Noxubee county. I was sold, down in Mobile, Alabama, to a man by the name of Mayor Barry. My name is George Alexander Washington, and my brother was named Scott, one named Governor. My sister was named Fann. She had a turn on her right side, one sister named Sarah Jane. Direct to J. L. Anderson, Brookhaven, Miss., Lincoln county.

Mr. Editor—I desire to inquire for my cousin Ross Thomas. The last I heard from him he was in Washington county, Miss. Also, my Aunt Hattie Walker, her husband Frank Walker, and their son Frank. Also my uncle Ross Thomas, wife Fanny, their three boys Moses, Aaron and James, and girls Silve and Nina. They went to Mississippi bottoms in 1868 with a man named John Stender. Address me at Chukky Station, Miss.

HARDY GALE.  
I desire to hear of the whereabouts of my two brothers, Richard Pitts and Willis Winbush. The last time I heard of Bro. Richard Pitts he was living near Union Springs, Alabama, with Dr. Pitts. Bro. Willis Winbush lived with Martin Winbush at Montgomery, Alabama. My name is Lovie Rogers. Am living with my daughter, Tibbie Rogers. Address me care of Rev. A. E. P. Albert, this office.

DEAR EDITOR—I wish to find my mother. I left her in San Antonio, January 1855. I heard that she married a man named Duke. Her name was Caroline Summers. Address me at San Antonio, care of Rev. H. H. H. H.

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